MANTRESWARA'S

PHALA DEEPIKA

फलदीपिका
(मंत्रेश्वर कृत)

English Translation, Commentary and annotation

by

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Preface

Shri Mantreswara's **'Phaladeepika'** holds a most distinguished position amongst the great ancient astrological classics alongwith **Brihat Parasara Hora Sastra, Varahmihira's Brihat Jataka** and **Vaidya Natha's Jataka Parijata.** It deals in a most comprehensive and authoritative manner with almost all the astrological aspects of human life. There can be said to be nothing that this great work has omitted from its purview.

Some of the important subjects dealt with in a lucid manner in the book are: description and characteristic features of the various signs, planets and bhavas (houses), the various kinds of strengths of planets and their awasthas with their effects, sources of livelihood, yogas or planetary combinations leading to affluence and poverty, effects of planets in different houses, effects of different Ascendants, Female horoscopy, matters relating to matrimony and progeny determination of longevity, judgment of houses, various kinds of Dasas and their effects, Ashtakavarga and its importance in the judging of effects of transit of planets, transit effects of planets and constellations, and description and influence of upagrahas.

The author of this book **Shri Mantreswara** is believed to have lived in the 13th century when this valuable work must have been compiled. It is said that he belonged to a family of Namboodari Brahmins and he was born in tirinevelley District of the erstwhile Madras Presidency (now known as Tamil Nadu). He was a devotee of Sukuntlambki Devi. As a young man his name was Markandeya Bhattadri. To attain knowledge he is said to have travelled to far off places like Badrika Ashram in Himalayas and Mithila Pradesh-By sheer dint of hard work and devotion, he became well versed in the Vedanta philosophy and in the knowledge of other **sastras,** and by severe observance of fast, penance and meditation, he became gifted with divine knowledge and assumed the name of **Mantreswara.** His knowledge of Astrology was profound and the reference in his book to **Parasara, Varahamihira and** other learned astrologers indicates that he had made a deep study of all the ancient astrological works existing in his time.

The present book is so instructive that beginners as well as advanced students of Astrology can obtain very useful guidance from its study.

New Delhi — G.S. Kapoor

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संज्ञाध्यायः

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houses (Bhavas)

सन्दर्शन वितनुते पितृदेवनॄणां
        मासाब्दवासरदलैरथ ऊर्ध्वगं यत् ।
सव्यं क्वचित्क्वचिदुपैत्यपसव्यमेक
        ज्योतिः परं दिशतु वस्त्वमितां श्रिय नः   ॥ १ ॥

1. May the Supreme Divine Light (the Sun) who once above the horizon remains on end in view for six months (solar) to the pole dwelling Celestials, for half a month (Lunar) to the Moon dwelling manes and for 12 hours (entire day time) to the earth dwelling mortals and some times changes his direction to the north (Uttarayan) and some-times to the south (Dakshinayan), bless us with unlimited prosperity, good luck, splendour and beatitude.

वाग्देवी कुलदेवतां मम गुरून् कालत्रयज्ञानदान्
        सूर्यादींश्च नवग्रहान् गणपतिं भक्त्या प्रणम्येश्वरम् ।

संक्षिप्यात्रिपराशरादिकथितान् मन्त्रेश्वरो दैवविद्
वक्ष्येऽहं फलदीपिकां सुविमलां ज्योतिर्विदां प्रीतये ॥ ॥ २ ॥

2. I, the astrologer Mantreswara, first offer my respectful obeisance to Saraswati, the Goddess of speech and learning, to my family deity, to my preceptors, to the nine planets (the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu) to Lord Ganesha and Lord Shiva who bestow knowledge of the past, present and future, and then give here for the benefit of astrologers a lucid version in a simple manner of the teachings of sages Atri and Parasara.

पदाभाद्यैर्यन्त्रैर्जननसमयोऽत्र प्रथमतो
विशेषाद्विज्ञेय: सह विघटिकाभिस्त्वथ तदा ।
गतैर्दृक्तुल्यत्वं गणितकरणै: खेचरगतिं
विदित्वा तद्भावं बलमपि फलं तै: कथयतु ॥ ३ ॥

3. The first thing is to ascertain the exact time of birth of the native minutely in Ghatikas, Vighatikas etc., on the basis of tool measurement or by the gnomonic shadow and other apparatus. Then the positions of the planets (longitude) in Rasi (sign), amsa (degrees), Kala (minutes), and Vikala should be worked out by actual observation and mathematical instruments. The assessment of results should be made thereafter by taking into account the longitudes of the various houses (Bhavaspast) and the strength of the houses and the planets.

शिरोवक्त्रोरोहृज्जठरकटिवस्तिप्रजनन-
स्थलान्यूरू जान्वोर्युगलमिति जंघे पदयुगम् ।
विलग्नात्कालाङ्गान्यलिझषकुलीरान्तिममिदं
भसन्धिर्विख्याता सकलभवनान्तानपि परे ॥ ४ ॥

4. Assuming that the horoscope represents the Kalapurusha, then the parts of the body beginning with the Ascendant (Lagna) will be as under:

First house (Lagna-Ascendant)	—	the head
Second house	—	the face
Third house	—	the breast
Fourth house	—	the heart

Fifth house	— the belly
Sixth house	— the waist
Seventh house	— the groins
Eighth house	— the private parts (Sexual organs)
Ninth house	— the two thighs
Tenth house	— the two knees
Eleventh house	— the two calves
Twelfth house	— the two feet

The end portions of the signs Cancer, Scorpio and Pisces are known as Rasi-Sandhis (राशि–सन्धि). There are other learneds who apply this term to the end portions of all signs.

Notes— The house which is occupied or aspected by benefics or whose lord is bestowed with strength, the part of the body represented by that house will be strong and well built. If the lord of a house be weak or be occupied or otherwise afflicted by a malefic, the corresponding part of the body will be weak or diseased.

अरण्ये केदारे शयनभवने श्वभ्रसलिले
गिरौ पाथःसस्यान्वितभुवि विशां धाम्नि सुषिरे ।
जनाधीशस्थाने सजलविपिने धाम्नि विचर-
त्कुलाले कीलाले वसतिरुदिता मेषभवनात् ॥ ५ ॥

5. The dwelling of the twelve signs Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces are—(1) forest (2) agricultural land with water (3) bedroom (4) chasm with water (5) mountain (6) land with water and food crops (7) house of a Vaishya (8) cavity or a hole (9) residence of the king (10) watery forests (11) the spot frequented or used by potters and (12) water, in that order.

Notes— Generally this information proves useful in queries regarding theft of articles or missing persons etc.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवार्कजाः ।
मन्दो देवगुरुः क्रमेण कथिता मेषादिराशीश्वराः ।
सूर्यादुच्चगृहाः क्रियो वृषमृगस्त्री कर्किमीनास्तुलाः
दिक्त्र्यंशैर्मनुयुक्तिथीषुभनखांशैस्तेऽस्तनीचाः ॥ ६ ॥

6. The lords of the twelve signs are as under :

Aries	–	Mars	Libra	–	Venus
Taurus	–	Venus	Scorpio	–	Mars
Gemini	–	Mercury	Sagittarius	–	Jupiter
Cancer	–	The Moon	Capricorn	–	Saturn
Leo	–	The Sun	Aquarius	–	Saturn
Virgo	–	Mercury	Pisces	–	Jupiter

The signs of exaltation and fall of the seven planets from the Sun onwards are as under —

Planet	**Sign of exaltation**	**Sign of fall**
The Sun	Aries	Libra
The Moon	Taurus	Scorpio
Mars	Capricorn	Cancer
Mercury	Virgo	Pisces
Jupiter	Cancer	Capricorn
Venus	Pisces	Virgo
Saturn	Libra	Aries

This means that the seventh or the opposite sign from the sign of exaltation of a planet, is the sign of fall or debilitation.

Notes— There is great difference of opinion amongst the ancient learneds about the exaltation and debilitation signs of Rahu and Ketu. Mantreswara has expressed no opinion in that regard. According to Sarvarth Chintamani the exaltation sign of Rahu is Gemini and his sign of debilitation is Sagittarius. Reverse is the case with Ketu. According to Brihat Parasara Hora Sastra Taurus and Scorpio are respectively the exaltation signs of Rahu and Ketu and the signs opposite to them are their signs of debilitation.

The highest points of exaltation and the lowest points of debilitation of the various planets are as under :

Planet	**Highest points of exaltation** *(Deep exaltation)*	**Lowest point of debilitation** *(Deep fall)*
The Sun	Aries 10th degree	Libra 10th degree
The Moon	Taurus 3rd degree	Scorpio 3rd degree
Mars	Capricorn 28th degree	Cancer 28th degree
Mercury	Virgo 15th degree	Pisces 15th degree
Jupiter	Cancer 5th degree	Capricorn 5th degree
Venus	Pisces 27th degree	Virgo 27th degree
Saturn	Libra 20th degree	Aries 20th degree

Notes— For example Jupiter at the 5th degree of Cancer will be in deep exaltation. Then he moves downwards from that point and gets into deep debilition when he reaches 5th degree of Capricorn.

सिंहोक्षाजवधूहयाङ्गवणिजः कुम्भस्त्रिकोणा रवेः
शैन्द्रोस्तूच्चलवान्नखोड्विनशैरर्दिग्भूतकृत्यंशकैः ।
चापाद्यर्धवधूनृयुग्घटतुला मत्स्यांश्च कीटोलिभं
त्वाप्याः कर्किमृगापरार्द्धशफराः शेषाश्चतुष्पादकः ॥ ७ ॥

7. The Moolatrikona signs of the planets the Sun onward are Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius respectively. Below are given the portions of the own sign and Moolatrikona from the Sun onwards :—

Planet	**Sign**	**Moola trikona portion**	**Own sign portion**
The Sun	Leo	0° – 20°	21° – 30°
The Moon	Taurus	4° – 30°	–
Mars	Aries	0° – 2°	13° – 30°
Mercury	Virgo	16° – 20°	21° – 30°
Jupiter	Sagittarius	0° – 10°	11° – 30°
Venus	Libra	0° – 5°	6° – 30°
Saturn	Aquarius	0° – 20°	21° – 30°

The various signs have been classified as biped or human signs, reptile or (Keeta) or centipeds, watery or quadruped (Chatuspada) as detailed below :

Human	**Quadruped**	**Centiped**	**Watery**
Gemini	Aries	Scorpio	Cancer
Virgo	Taurus		Capricorn (later half)
Libra			Pisces
Sagittarius (first half)	Leo		
	Sagittarius (later half)		
Aquarius	Capricorn (first half)		

गोकर्क्यश्व्यजनक्रभान्यथ नृयुङ्मीनौ परे राशय-
स्ते पृष्ठोभयकोदयाः समिथुनाः पृष्ठेदयाश्चेन्दवाः ।

सौराः शेषगृहाः क्रमेण कथिता रात्रिद्युसंज्ञाः क्रमा-
दूर्ध्वाध समवक्रभानि तु पुनस्तीक्ष्णांशुमुक्तादगृहात् ॥ ८ ॥

8. The signs which rise with their back (Prishtodaya) are Taurus, Cancer, Aries and Capricorn. The signs which rise both from their back and front (Ubhayodaya) are Gemini and Pisces. The rest appear with their heads are called Sirsodaya signs.

The Prishtodaya signs Taurus, Cancer, Sagittarius, Aries and Capricorn and the Ubhayodaya sign Gemini fall under the jurisdiction of the Moon and are termed as nocturnal (strong at night). The other signs are governed by the Sun and are known as diurnal signs (strong during day time).

Count from the sign last passed by the Sun. The first sign is called Urdhawa (bending upwards) the second sign is known as Adah (beneath), the third sign is termed Sama (even) and the fourth sign is known as Vakra (Crooked). The same order applies for the other eight signs.

Notes— For example the Sun has last passed Virgo. Then the signs from Virgo to Leo will be in this order – Kanya – Urdhava, Adah, Even, Vakra, Urdhava, Adah, Even, Vakra, Urdhava, Adah, Even.

मेषादाह चरं स्थिराख्यमुभयं द्वारं बहिर्गर्भभं
धातुर्मूलमितीह जीव उदितं क्रूरं च सौम्यं विदुः ।
मेषाद्याः कथितास्त्रिकोणसहिताः प्रागादिनाथाः क्रमा-
दोजर्क्षं समभ पुमांश्च युवतिर्वामाङ्गमस्तादिकम् ॥ ९ ॥

9. The following are some further classifications and indications of the twelve signs —

Aries	Moveable (Chara)	Entrance (Dwara)	Mineral (Dhatu)	Fierce (Krura)	Odd (Vishama)	East
Taurus	Fixed (Sthira)	Out side (Bahih)	Vegetable (Mula)	Auspicious (Saumya)	Even (Sama)	South
Gemini	Dual (Ubhaya)	Inside (Garbha)	Animal (Jeeva)	Fierce	Odd	West
Cancer	Moveable	Entrance	Mineral	Auspicious	Even	North
Leo	Fixed	Out side	Vegetable	Fierce	Odd	East
Virgo	Dual	Inside	Animal	Auspicious	Even	South
Libra	Moveable	Entrance	Mineral	Fierce	Odd	West
Scorpio	Fixed	Out side	Vegetable	Auspicious	Even	North
Sagittarius	Dual	Inside	Animal	Fierce	Odd	East
Capricorn	Moveable	Entrance	Mineral	Auspicious	Even	South
Aquarius	Fixed	Outside	Vegetable	Fierce	Odd	West
Pisces	Dual	Inside	Animal	Auspicious	Even	North

The six houses from the 7th represent the left side limbs of the Kalapurusha, while the other six houses i.e. those reckoned from the Ascendant represent right side limbs.

लग्नं होरा कल्यदेहोदयाख्यं रूपं शीर्षं वर्तमानं च जन्म ।
वित्तं विद्या स्वान्नपानानि भुक्तिं दक्षाक्ष्यास्यं पत्रिका वाक्कुटुम्बम् ॥ ॥ १० ॥

10. [In a birth chart there are twelve house. Each house has been given several names indicating the various subjects it deals with.]

The names by which the first house or the Ascendant is known are Lagna, Hora, Kalya, Deha, Udaya, Rupa, Seersha, Vartmana (present) and Janma.

The second house deals with Vitta (wealth), Vidya (learning), Swa, Annapana (riches, food and drinks), Bhukti (eating), the right eye, face (Asya), letter or document (Patrika), Speech (Vak) and Kutumba (family) and thus adopts these appellations.

दुश्चिक्योरो दक्षकर्णं च सेनां धैर्यं शौर्यं विक्रमं भ्रातरं च ।
गेहं क्षेत्रं मातुलं भागिनेयं बन्धुं मित्रं वाहनं मातरं च ॥ ११ ॥
राज्यं गोमहिषसुगन्धवस्त्रभूषाः पातालं हिबुकसुखाम्बुसेतुनद्यः ।
राजाङ्कं सचिवकरात्मधीभविष्यज्ज्ञानासून् सुतजठरश्रुतिस्मृतीश्च ॥ १२ ॥

11.—12.— The names given (or the subjects allotted) to third house are Duschikya, Uras (breast), the right ear, army valour, prowess and brother.

The subjects or designations for the fourth house are house, land, maternal uncle, a sister's son, a relation, a friend, conveyance, mother, kingdom, cow, buffalo, perfume, clothes, ornaments, the nadir, hibuka, sukha (happiness), water, bridge and river.

The fifth house deals with (and has designations accordingly) the mark of the sovereign, taxes, soul, intelligence, knowledge of the future, life, progeny, belly, Vedic knowledge and other religious scriptures.

ऋणास्त्रचोरक्षतरोगशत्रून् ज्ञात्याजिदुष्कृत्यघभीत्यवज्ञाः ।
जामित्रचित्तोथमदास्तकामान् द्यूनाध्वलोकान् पतिमार्गभार्याः ॥ १३ ॥

13.— The sixth house deals with debts, arms, thieves, wounds, diseases, enemies, paternal relations, battle, wicked acts, sins, fear and humilialtion.

The subjects dealt with by the seventh house are desire, passion, setting, sexual desire, a way, people, husband road and wife.

माङ्गल्यरन्ध्रमलिनादिपराभवायु :—
क्लेशापवादमरणाशुचिविघ्नदासान् ।
आचार्यदैवतपितृन् शुभपूर्वभाग्य-
पूजातपःसुकृतपौत्र जपार्यवंशान् ॥ १४ ॥

14.— For the eighth house subjects allotted are Mangalya (the living of the husband during the life time of the wife), Randhra, filthiness, mental pain, defeat or humiliation, longevity, sorrow, blame, death, impurity impediments and slavery.

The ninth house deals with preceptor (guru), deity (devta), father, auspiciousness, poorvabhagya (previous luck), worship, penance, virtuous act or virtue, grand son, and noble family. (Some of the learneds in the North are of the view that all about father should be examined from the 10th house, because 10th is 7th to the 4th house dealing with the father. The view of Phaladeepika seems to be based on the logic that the 9th being 5th to 5th house (dealing with progeny) should be the most appropriate house to be connected with father).

व्यापारास्पदमानकर्मजयसत्कीर्तिं क्रतुं जीवनं
व्योमाचारगुणप्रवृत्तिगमनान्याज्ञां च मेषूरणम् ।
लाभायागमनाप्तिसिद्धिविभवान् प्राप्तिं भवंश्लाघ्यतां
ज्येष्ठभ्रातरमन्यकर्णसरसान् सन्तोषमाकर्णनम् ॥ १५ ॥

15. The subjects (names) designated for the 10th house are business or trade, rank or position, honour, occupation, profession, sky or zenith, conduct, quality, inclination, gait, command and Meshurana (to give orders).

The matters to be considered from the eleventh house are gains, income, acquisition, receipt of wealth, accomplishment, splendour

and prosperity, profits, veneration, elder brother or sister, left ear, anything juicy, delightful news.

दुःखांघ्रिवामनयनक्षयसूचकान्त्य-
दारिद्र्यपापशयनव्ययरिःफबन्धान् ।
भावाह्वयानि गदिताः क्रमशोऽथ लीन-
स्थानं त्रिषड्व्ययपराभवराशिनाम ॥ १६ ॥

16. The expressions used for the twelfth house are misery, leg, left eye, loss, spy, last rites, poverty, sins, bad expenditure and imprisonment or confinement.

Described above are the designations of the twelve houses or the subject matters to be examined from them. The 3rd, the 6th, the 8th and 12th are known as Leena Sthanas (hidden houses).

दुःस्थानमष्टमरिपुव्ययभावमाहुः सुस्थानमन्यभवनं शुभदं प्रदिष्टम् ।
प्राहुर्विलग्नदशसप्तचतुर्थभानि केन्द्रं हि कण्टकचतुष्टयनामयुक्तम् ॥ १७ ॥

17. The 6th, the 8th and 12th houses are also called Dusthanas (evil houses). The remaining houses are considered good and auspicious. The 1st, 4th, 7th and the 10th houses are termed as Kendra, Kantaka or Chatushtaya.

पणफरमिति केन्द्रादूर्ध्वमापोक्लिमन्तत्-
परमथ चतुरस्रं नैधनं बन्धुभं च ।
अथ समुपचयानि व्योमशौर्यारिलाभा
नवमसुतमयुग्मं स्यात् त्रिकोणं प्रशस्तम् ॥ १८ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां संज्ञाध्यायः प्रथमः ॥

18. The 2nd, the 5th, the 8th and 11th houses from the Ascendant are called Panaphara houses. The 3rd, the 6th, the 9th and the 12th are termed as Apoklima houses. The 4th and the 8th are also known as Chaturasra houses. The 3rd, the 6th, the 10th and 11th are Upachaya houses. The 5th and 9th are called trines (Trikona houses). The trines have been considered as very auspicious houses.

Thus ends the first chapter on "Definitions" in Phaladeepika composed by Mantreswara.

द्वितीयोऽध्यायः

Chapter 2

ग्रहभेदाः

Information and Characteristic features of planets

Before we come to the verses of this chapter it is necessary to explain its objects. In the previous chapter it has been described what each house stands for. It is proposed to state in this chapter what purpose and what object each planet signifies.

If a house stands for a certain subject matter, the lord of the house will also be considered to be concerned with it. For example, the 6th house deals with enemies. Naturally the same subject will have to be examined from the lord of the 6th house. This is so because of his lordship of the 6th house. Here we have to consider also the natural or inherent characteristics and functions of that planet. Let us suppose that in ten birth charts, the Sun is lord of the ten different houses. There is doubt that as lord of the Ascendant Sun will function in that capacity and as lord of the 2nd, he will be concerned with wealth; but he will also, in course of its effects, will produce results of his inherent qualities and characteristics. This is what is intended to be explained in this chapter.

ताम्रं स्वर्णं पितृशुभफलं चात्मसौख्यप्रतापं
धैर्यं शौर्यं समितिविजयं राजसेवा प्रकाशम् ।
शैवं कार्यं वनगिरिगतिं होमकार्यप्रवृत्तिं
देवस्थानं कथयतु बुधस्तैक्ष्ण्यमुत्साहमर्कात् ॥ १ ॥

1. The Sun is the singnificator of the person's collection of copper and gold, and of father, patience, valour, victory in war, one's soul (Atman), auspiciousness, happiness, prowess, power, light, any work relating to Lord Shiva, travels in forests and mountains, havans or

yajnas, inclinations for work, temple, acuteness, enthusiasm. Wise men should act according to these significations.

मातुः स्वस्ति मनःप्रसादमुदधिस्नानं सितं चामरं
छत्रं सुव्यजनं फलानि मृदुलं पुष्पाणि सस्यं कृषिम् ।
कीर्तिं मौक्तिककांस्यरौप्यमधुरक्षीरादिवस्त्राम्बुगो–
योषाप्तिं सुखभोजनं तनुसुखं रूपं वदेच्चन्द्रतः ॥ २ ॥

2. The Moon is the significator of the welfare of the mother, tranquility of the mind, bathing in the sea, white chamar, umbrella, good fan, fruits, flowers, tender objects, farming grains, fame, pearls, silver, bell metal, beauty. In other words all about the above matters should be ascertained from the Moon.

सत्त्वं भूफलितं सहोदरगुणं क्रौर्यं रणं साहसं
विद्वेषं च महानसाग्निकनकज्ञात्यस्त्रचोरान् रिपून् ।
उत्साहं परकामिनीरतिमसत्योक्तिं महीजाद्वदे-
द्वीर्यं चित्तसमुन्नतिं च कलुषं सेनाधिपत्यं क्षतम् ॥ ३ ॥

3. All about one's strength (physical and mental), products produced from the earth, qualities of the brothers and sisters, cruelty, battle, courage, antagonism, the fire of the kitchen, gold, kinsmen, weapons, thieves, enemies, enthusiasm, sexual intercourse with another man's wife, falsehood, prowess, high thinking, sin, wounds, and acquisition of the position of a commander-in-chief should be ascertained from Mars.

In other words Mars is the significator of these matters.

पाण्डित्यं सुवचः कलानिपुणतां विद्वत्स्तुतिं मातुलं
वाक्चातुर्यमुपासनादिपटुतां विद्यासु युक्तिं मतिम् ।
यज्ञं वैष्णवकर्म सत्यवचनं शुक्तिं विहारस्थलं
शिल्पं बान्धवयौवराज्यसुहृदस्तद्भागिनेयं बुधात् ॥ ४ ॥

4. From Mercury is to be ascertained all about learning, eloquence, proficiency in arts, praise by learned people, maternal uncle, dexterity in speech, aptness for acquiring knowledge, expertise in ways of worship, intelligence, religious acts relating to Lord Shiva, truthfulness, oyster, spots of recreation and enjoyment, skill in mechanical arts, kinsmen, heir apparent, friends, sister's sons and daughters etc.

ज्ञानं सद्गुणमात्मजं च सचिवं स्वाचारमाचार्यकं
माहात्म्यं श्रुतिशास्त्रधीस्मृतिमतिं सर्वोन्नतिं सद्गतिम् ।
देवब्राह्मणभक्तिमध्वरतपः श्रद्धाश्च कोशस्थलं
वैदुष्यं विजितेन्द्रियं धवसुखं संमानमीड्याद्दयाम् ॥ ५ ॥

5. Jupiter is concerned with matters relating to knowledge, noble qualities, sons (progeny), minister, good behaviour, imparting knowledge or teaching, magnanimity, knowledge of shruties, shastras, smrities, progress in every direction, beautitude, devotion towards gods and Brahmins, sacrifice, penance, religious faith, treasury, mastering the senses, honour, kindness and happiness of the husband.

Note— In a female's horoscope Jupiter should be taken as the significator of the husband. In a male's horoscope Jupiter, among other matters, is the significator for progeny (Santan Karaka).

संपद्वाहनवस्त्रभूषणनिधिद्रव्याणि तौर्यत्रिकं
भार्यासौख्यसुगन्धपुष्पमदनव्यापारशय्यालयान् ।
श्रीमत्त्वं कवितासखं बहुवधूसङ्गं विलासं मदं
साचिव्यं सरसोक्तिमाह भृगुजादुद्वाहकर्मोत्सवम् ॥ ६ ॥

6. All about one's wealth, conveyances, clothes, ornaments, treasures (including hidden treasures), amalgam of song, dance and instrumental music, scents, flowers, co-habitation, bed, house, richness, fondness for poetry, indulgence in all kinds of comforts and luxuries, ministership, soft-spokenness, marriage and other holy deeds, celebrations, etc., should be ascertained through Venus.

Note— In a male's horoscope all about the happiness of wife and marital happiness should be considered through Venus. Venus is the significator for wife in such a chart.

Significator is of very great importance in assessing a birth chart. For example on a particular case of Aquarius Ascendant, the native was of about 22 years with the Dasa of Venus in operation. Some astrologers predicted that the marriage of the native would take place in his 24th years after the commencement of the Dasa of the Sun lord of the 7th house. The marriage actually took place in the Dasa of Venus.

आयुष्यं मरणं भयं पतिततां दुःखावमानामयान्
दारिद्र्यं भृतकापवादकलुषाण्याशौचनिन्द्यापदः ।
स्थैर्यं नीचजनाश्रयं च महिषं तन्द्रीमृणं चायसं
दासत्वं कृषिसाधनं रविसुतात्कारागृहं बन्धनम् ॥ ७ ॥

7. The significations of Saturn are longevity, death, fear, downfall, disgrace, sickness, unhappiness and misery, poverty, humiliation, sins, labour, filth, censure, misfortune, impurity of mind, observance of certain formalities after death in the family, stability, taking shelter from menials, buffaloe, drowsiness, debts, articles of iron, service, slavery, confinement, getting arrested, agricultural implements etc.

Notes— In verses 8 to 14 we shall deal with the features and temperament of the planets and their utility in the judgement of a birth chart. A planet in the Ascendant of a nativity bestows his qualities and characteristics to the native. If in a person's chart Mars is in the Ascendant, the native will have an aggressive temperament. He will be courageous and fond of quarrels and fights. The sign in which Mars is posited in the Ascendant will also have its influence. If a Mars with strength is in the Ascendant, the native will fight wars with valour as a commander. If such Mars is weak, the native is likely to pick up petty and mean type of quarrels. If there is no planet in the Ascendant the native assumes the appearance and characteristics of the lord of the Ascendant. The planets who aspect the Ascendant also inject the influence of their characteristics and temperament in the native. If a planet in any chart becomes the cause of any disease, the nature of the disease will be according to the temperament of that planet. For example, the Sun will cause bilious troubles and Saturn will give windy troubles.

पित्तास्थिसारोऽल्पकचश्च रक्तश्यामाकृतिः स्यान्मधुपिङ्गलाक्षः ।
कौसुम्भवासाश्चतुरस्रदेहः शूरः प्रचण्डः पृथुबाहुरर्कः ॥ ८ ॥

8. The temperament of the Sun is bilious. He has strong bones in his body. He has scanty hair. He has a dark red form. His eyes are of raddish-brown colour. He is dressed in red coloured clothes. His body is square built. He is brave and possesses massive arms.

स्थूलो युवा च स्थविरः कृशः सितः कान्तेक्षणश्चासितसूक्ष्ममूर्धजः ।
रक्तैकसारो मृदुवाक् सितांशुको गौरः शशी वातकफात्मको मृदुः ॥ ९ ॥

9. The body of the Moon is huge. She is young as well as old. She is lean and thin and white. Her eyes are attractive and her hair is black and thin. She has jurisdiction over blood. She is soft-spoken. She is dressed in white coloured clothes and possesses fair complexion. She is mild in temperament and has wind and phlegm in her composition.

मध्ये कृशः कुञ्चितदीप्तकेशः क्रूरेक्षणः पैत्तिक उग्रबुद्धिः ।
रक्ताम्बरो रक्ततनुर्महीजश्चण्डोऽत्युदारस्तरुणोऽतिमज्जः ॥ १० ॥

10. Mars has lean waist. His hair is curly and bright. There is cruelty (fierceness) in his look. He has a cruel nature and is billous. He is dressed in red clothes and his body has a red hue. He is wrathful but exceedingly generous. He looks youthful and has jurisdiction over marrow in the body.

Notes— Mars is said to be youthful in appearance. The implication of this is if Mars is strong in the Ascendant or as lord of the Ascendant, the native will have a youthful appearance even if he is older in age.

दूर्वालताश्यामतनुस्त्रिधातुमिश्रः सिरावान्मधुरोक्तियुक्तः ।
रक्तायताक्षो हरितांशुकस्त्वक्सारो धो हास्यरुचिः समाङ्गः ॥ ११ ॥

11. Mercury is green like Durva (a kind of grass). There is mixture of wind, bile and phlegm in his composition. His body is full of veins. He is soft-spoken by nature. He has a balanced built (that is, his limbs are in even proportion). He is fond of fun and frolic. He governs the skin.

पीतद्युतिः पिङ्गकचेक्षणः स्यात् पीनोन्नतोराश्च बृहच्छरीरः ।
कफात्मकः श्रेष्ठमतिः सुरेड्यः सिंहाब्जनादश्च वसुप्रधानः ॥ १२ ॥

12. Jupiter has a body with a yellowish hue. His eyes and hair are brown. His chest is firm and elevated. He has a huge body. Phelgm is predominant in his composition. He is very intelligent. His voice is like that of a lion or the sound of a conch. He is always after wealth (Jupiter has therefore been considered as significator of wealth).

चित्राम्बराकुञ्चितकृष्णकेशः स्थूलाङ्गदेहश्च कफानिलात्मा ।
दूर्वाङ्कुराभः कमनो विशालनेत्रो भृगुः साधितशुक्लवृद्धिः ॥ १३ ॥

13. Venus is dressed in clothes of various colours. He possesses curly hair. He has a huge body with similar limbs. Phlegm and wind are predominant in his composition. His body is of the colour of Durva sprout. He has a very beautiful appearance. He has broad eyes. He has well maintained his virile power (Venus has jurisdiction over semen in the body).

पङ्गुर्निम्नविलोचनः कृशतनुर्दीर्घः सिरालोऽलसः
कृष्णाङ्गः पवनात्मकोऽतिपिशुनःस्नाय्वात्मिकोनिर्घृणः ।
मूर्खः स्थूलनखद्विजः परुषरोमाङ्गोऽशुचिस्तामसो
रौद्रः क्रोधपरो जरापरिणतः कृष्णाम्बरो भास्करिः ॥ १४ ॥

14. Saturn is lame. His eyes are deepset. He has a large but lean body full of veins. He is lazy by nature. The colour of his body is black. There is predominance of wind in his composition. He is hard hearted and backbiter. He is dull-headed. His teeth and nails are large. His hair and limbs are stiff. He is impure. He has a fierce appearance and is ill tempered by nature. He is dressed in black clothes. He looks old.

शैवं धाम बहिःप्रकाशकमरूद्देशो रवेः पूर्वदिक्
दुर्गास्थानवधूजलौषधिमधुस्थानं विधोर्वायुदिक् ।
चोरम्लेच्छकृशानुयुद्धभुवि दिग्याम्या कुजस्योदिता
विद्वद्विष्णुसभाविहारगणकस्थानान्युदीचीं विदुः ॥ १५ ॥

15. The places governed by the Sun are a Shiva temple, open spaces, places where there is light, regions where there is no water and the Eastern quarter.

The Moon has jurisdiction over the temple of Goddess Durga, places inhabited by women, places where water, medicinal herbs, honey and wine are available and the North-Western quarter.

The places concerned with Mars are the battle field, those where there is fire, those inhabited by thieves and low people and the Southern quarter.

The governance of Mercury extends to places where there is a temple of Lord Vishnu, those frequented by men of learning, those of recreation, those where Mathematics is practised and the Northern quarter.

कोशाश्वत्थसुरद्विजातिनिलयस्त्वैशानदिग्गीष्पते–
वेश्यावीथ्यवरोधनृत्तशयनस्थानं भृगोरग्निदिक् ।
नीचश्रेण्यशुचिस्थलं वरुणदिक्छास्तुः शनेरालयो
वल्मीकाहितामोबिलान्यहिशिखिस्थानानि दिग्राक्षसः ॥ १६ ॥

16. Jupiter has jurisdiction over treasury, peepal trees, places, inhabited by gods and Brahmins, and the North-Eastern quarter.

The places coming under the administration of Venus are abodes of courtesans, the harem, bed rooms, dining halls, and the South-Eastern quarter.

Saturn rules over places inhabited by low class people, temple of Shasta (a deity), those which are full of filth and the Western quarter.

The places belonging to Rahu and Ketu are the ant-hills, the dark holes of serpents and the South-Western quarter.

शैवो भिषङ्नृपतिरध्वरकृत्प्रधानी
व्याघ्रा मृगो दिनपतेः किल चक्रवाकः ।
शास्ताङ्गनारजककर्षकतोयगाः स्यु-
रिन्दोः शशश्च हरिणश्च बकश्चकोर : ॥ १७ ॥

भौमो महानसगतायुधभृत्सुवर्ण-
काराजकुक्कुटशिवाकपिगृध्रचोराः ।
गोपज्ञशिल्पगणकोत्तमविष्णुदासा-
स्तार्क्ष्यः किकीदिविशुकौ शशिजो बिडालः ॥ १८ ॥

दैवज्ञमन्त्रिगुरुविप्रयतीशमुख्याः
पारावतः सुरगुरोस्तुरगश्च हंसः ।
मानी धनी विटवणिङ्नटतन्तुवाय-
वेश्यामयूरमहिषाश्च भृगोः शुको गौः ॥ १९ ॥

तैलक्रयी भृतकनीचकिरातकाय-
स्काराश्च दन्तिकरटाश्च पिकाः शनेः स्युः ।
बौद्धाहितुण्डिखगराजवृकोष्ट्रसर्प-
ध्वान्तादयो मशकमत्कुणकृम्युलूकाः ॥ २० ॥

17-20. A worshipper of Lord Shiva, a physician (Vaidya), a king, one who performs yajna, a minister, tiger, deer and chako (the ruddy goose) are the significations of the Sun.

The Moon rules over worship of Shasta (a deity) females, a washerman, a cultivator, an animal living in water, a hare, an antelope crane, birds known as Bagula and Chakor (बगुला, चकोर).

Mars has jurisdiction over a cook (in the kitchen), an armed person, a goldsmith, a ram, a cock, a jackal, a monkey, a vulture and a thief.

Mercury is concerned with a milkman, a person of learning, an artisan, an expert accountant, a devotee of Lord Vihnu, Garuda (गरुड़), a Chataka (चातक), a parrot and a cat.

An astrologer, a minister, a Brahmin, a preceptor, a sanyasi, and important personage, a pigeon, a horse and swan belong to Jupiter.

A wealthy man, a songster, a Vaishya (businessman), a sensualist, a dancer, a weaver, a prostitute, a peacock, a cow, a buffaloe and a parrot are represented by Venus.

Saturn has influence over a seller or buyer of oil, servant, a mean person, a hunter, a blacksmith, an elephant, a crow and a cuckoo.

A Buddhist, a snake catcher, a donkey, a wolf, a camel, a serpent or snake, mosquitoes, a bug, insects,an owl and a place of darkness are signified by Rahu and Ketu.

सौम्यः समोऽर्कजसितावहितौ खरांशो-
रिन्दोर्हितौ रविबुधावपरे समाः स्युः ।
भौमस्य मन्दभृगुजौ तु समौ रिपुर्ज्ञः
सौम्यस्य शीतगुररिः सुहृदौ सितार्कौ ॥ २१ ॥

सूरेर्द्विषौ कविबुधौ रविजः समः स्या-
न्मध्यौ कवेर्गुरुकुजौ सुहृदौ शनिज्ञौ ।
जीवः समः सितविदौ रविजस्य मित्रे
ज्ञेया अनुक्तखचरास्तु तदन्यथा स्युः ॥ २२ ॥

21-22. In these verses has been described the friendship, enemity and neutrality of the various planets to each other. This is summarised in the table given below :

Planet	Friend	Neutral	Enemy
Sun	Moon, Mars Jupiter	Mercury	Venus Saturn
Moon	Sun Mercury	Mars, Mercury Venus, Saturn	—
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon Mars

अन्योन्यं त्रिसुखस्वस्वान्त्यभवगास्तत्कालमित्राण्यमी ।
तन्नैसर्गिकमप्यवेक्ष्य कथयेत्तस्यातिमित्राहितान्
शौर्यज्ञे रविजौ गुरुर्गुरुसुतौ भौमश्चतुर्थाष्टमौ
पूर्णं पश्यति सप्तमं च सकलास्तेष्वंघ्रिवृद्ध्या क्रमात् ॥ २३

23. Planets are mutually friendly for the time being when they occupy the 2nd, 3rd, 4th, 10th, 11th and 12th houses from one another. (This means that planets occupying the 1st, 5th, 6th 7th,

8th, and 9th from one another are mutually inimical). After taking into account the natural friendship and enmity, it should be deduced whether they are friendly, very friendly, neutral, inimical and very inimical to one another.

Note— Apart from the neutral or natural friendship and enmity amongst the planets, account is taken of the for the time being (Tatkalik) enmity and friendship amongst the planets as posited in a particular birth chart. The planets posited in the 2nd, 3rd, 4th, 10th, 11th and 12th from a particular planet are his friends for the time being. The 1st, 5th, 6th, 7th, 8th and 9th from him become his enemies for the time being. After taking into account the natural relationship, we come to know what their actual relationship is in a particular birth chart. This is done in the following manner :

1.	Natural friend (Naisargik mitra)	+	Temporary friend (Tatkalik Mitra)	=	Best friend (Adhimitra)
2.	Natural friend (Naisargik Mitra)	+	Temporary enemy (Tatkalik Shatru	=	Neutral (Sama)
3.	Natural enemy (Naisargik Shatru)	+	Temporary enemy (Tatakalik Shatru)	=	Bitter enemy (Adhishatru)
4.	Natural enemy (Naisargik Shatru)	+	Temporary friend (Tatkalik Mitra)	=	Neutral (Sama)
5.	Natural neutral (Naisargik Sama)	+	(Temporary Friend (Tatkalik Mitra)	=	Friend (Mitra)
6.	Natural neutral (Naisargik Sama)	+	Temporary enemy (Tatkalik Shatru)	=	Enemy (Shatru)

All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th houses, three-quarters of a glance at the 4th and 8th houses and full glance at the 7th house. However, the aspects of Saturn on the 3rd and 10th houses from him, of

Jupiter on the 5th and 9th houses from him and of Mars on the 4th and 8th houses are also treated as full aspects.

सूर्यादेरयनं क्षणो दिनमृतुर्मासश्च पक्षः शर-
द्विघ्नौ शुक्रगुरू रविक्षितिसुतौ चन्द्रो बुधोऽन्त्यः शनिः ।
प्राहुः सत्वरजस्तमांसि शशिगुर्वर्काः कविज्ञौ परे
ग्रीष्मादर्ककुजौ शशी शशिसुतो जीवः शनिर्भार्गवः ॥ २४ ॥

24. The following table shows the periods, castes, gunas (Satwa, Rajas, and Tamas) and the seasons governed by the various planets according to this verse.

Planet	Period	Caste	Guna	Season
Sun	Half a year	Kshatriya	Satwik	Grishma
Moon	2 Ghatikas	Vaishya	Satwik	Varsha
Mars	One day	Kshatriya	Tamsik	Grishma
Mercury	2 months	Sudra	Rajsik	Sharad
Jupiter	1 month	Brahmin	Satwik	Hemanta
Venus	15 days	Brahmin	Rajsik	Vasanta
Saturn	One year	Outcaste	Tamsik	Shishir

माताम्बे रविभार्गवौ दिवि निशि प्राभाकरीन्दूस्मृतौ
तद्व्यस्तेन पितृव्यमातृभगिनीसंज्ञा तदा तत्क्रमात् ।
वामाक्षीन्दुरिनोऽन्यदक्षि कथितो भौमः कनिष्ठानुजो
जीवो ज्येष्ठसहोदरः शशिसुतो दत्तात्मजः संज्ञितः ॥ २५ ॥

25. The Sun is significator of father if the birth is during the day time and uncle if the birth is during night time. He has special influence on the right eye.

The Moon is the indicator of mother if the birth is during night time and of maternal aunt if the birth is during day time. She has special influence on the left eye.

Mars is the significator of younger brother.

Mercury signifies adopted son.

Jupiter represents elder brother.

Venus is the significator of mother if the birth is during day time and of maternal aunt if the birth takes place at night.

Saturn represents the uncle if the birth takes place during the day and of father if the birth is during night time.

"अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रं"
देहो देही हिमरुचिरिनस्त्विन्द्रियाण्यारपूर्वा
आदित्यद्विक्गुलिकशिखिनस्तस्य पीडाकराः स्युः ।
गन्धः सौम्यो भृगुजशशिनौ द्वौ रसौ सूर्यभौमौ
रूपी शब्दो गुरुरथ परे स्पर्शसंज्ञाः प्रदिष्टाः ॥ २६ ॥

26. The Sun represents the soul and the Moon the body. Mars and the other four planets denote the five senses. The Sun and Mars govern Teja (तेज) and have influence over eye sight. The Moon and Venus rule over the generative organs because they govern the watery element. Mercury governs smell (nose). Jupiter governs sound (the capacity to hear). Saturn, Rahu and Ketu govern the touch.

Rahu, Ketu and Gulik are enemies of the Sun and will cause distress to the body and the soul.

क्षीणेन्द्वर्ककुजाहिकेतुरविजाः पापाः सपापश्च वित्
क्लीबाः केतुबुधार्कजाः शशितमःशुक्राः स्त्रियोऽन्ये नराः ।
रुद्राम्बागुहविष्णुधातृकमलाकालाह्यजा देवताः
सूर्यादग्निजलाग्निभूमिखपयोवाय्वात्मकाः स्युर्ग्रहाः ॥ २७ ॥

27. The waning Moon, the Sun, Mars, Saturn Rahu and Ketu are classified as malefic planets. Mercury if associated with them becomes malefic.

Notes — The waxing Moon and Mercury not associated with malefics will be treated as benefic.

Mercury, Ketu and Saturn are eunuchs. The Moon, Rahu and Venus are females. The Sun, Mars and Jupiter are males. The Sun belongs to the fiery element and his ruling deity is Rudra. The Moon belongs to the watery element and her ruling deity is Amba (Parvati). The ruling deities of Mars, Mercury, Jupiter, Venus, Saturn Rahu and Ketu are Kartika, Vishnu, Brahma, Lakshmi and Yama. Serpent Adhishesha and Braham respectively.

Fire, water, fire, earth, ether, water and air are the constituents respectively of the planets from Sun to Saturn.

गोधूमं तण्डुलं वै तिलचणककुलुत्थाढकश्याममुद्गा
निष्पावा माष अर्केन्दुसितगुरुशिखिक्रूरविद्भृग्वहीनाम् ।
भोगीनार्क्यारजीवज्ञशशिशिखिसितेष्वम्बराख्यं कलिङ्गं
सौराष्ट्रावन्तिसिन्धून्सुमगधयवनान्पर्वतान्कीकटांश्च ॥ २८ ॥

28. The grains ruled by various planets are as under :—

Sun – Wheat, Moon –rice, Mars – Dhal, Mercury – Green Gram, Jupiter – Bengal gram, Venus – Cow gram, Saturn – Sesamum (तिल), Rahu – Black gram, and Ketu – horse gram.

The countries related to the various planets are —

Sun	–	Kalinga
Moon	–	Yavana
Mars	–	Avanti
Mercury	–	Magadha
Jupiter	–	Sindhu
Venus	–	Keekata
Saturn	–	Saurashtra
Rahu	–	Ambara
Ketu	–	Parvata

माणिक्यं तरणेः सुधार्यममलं मुक्ताफलं शीतगो-
मर्हियस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मकम् ।
देवेड्यस्य च पुष्परागमसुरामात्यस्य वज्रं शने-
र्नीलं निर्मलमन्ययोश्च गदिते गोमेधवैडूर्यके ॥ २९ ॥

29. The gems allotted to the various planets are as under – Sun – Ruby, Moon – Pure spotless pearl, Mars – Coral, Mercury – Emerald shaped like Garuda, Jupiter – Yellow sapphire, Venus – Diamond, Saturn – stainless Sapphire, Rahu – Gomedha and Ketu – Cat's eye.

Notes— The purpose of indicating the gems ruled by the various planets is to use them for alleviating the miseries caused by their malevolence and to accelerate their good effects. For fuller details in this regard refer to our book "Gems and Astrology" published by Rajan Publications.

ताम्रं कांस्यं धातुताम्रं त्रपु स्यात् स्वर्णं रौप्यं चायसं भास्करादेः ।
वस्त्रं तत्तद्वर्णयुक्तं विशेषाज्जीर्णं मन्दस्याग्निदग्धं कुजस्य ॥ ३० ॥

भानोः कटुर्भूमिसुतस्य तिक्तं लावण्यमिन्दोरथ चन्द्रजस्य ।
मिश्रीकृतं यन्मधुरं गुरोस्तुशुक्रस्य चाम्लं च शनेः कषायः ॥ ३१ ॥

भास्वद्रौष्मतिचन्द्रजक्षितिभुवां स्याद्दक्षिणे लाञ्छनं
शेषाणामितरत्र तिग्मकिरणात्कट्यां शिरः पृष्ठयोः ।
कक्षेऽंसे वदने च सक्थिचरणे चिह्नं वयांस्यर्कतो
नेमे नाथ तटं नखं नग सनि ज्ञानाढ्य नग्राटनम् ॥ ३२ ॥

30-32. The substances assigned to the planets from the Sun to Saturn, articles of their apparel and their tastes are as follows. The clothes will be of the same colour as belongs to the planets.

Planet	Substances	Colours of apparel	Tastes
Sun	Copper	Saffron coloured	Pungent
Moon	bell-metal	White coloured	Saltish
Mars	Copper	Red	Bitter
Mercury	Ore	Green	Mixed
Jupiter	Gold	Yellow	Sweet
Venus	Silver	White	Sour
Saturn	Iron	Black (old)	Astringent

The clothes of Mars are slightly burnt and those of Saturn are like a rag (old and worn out).

Planets	Side on which the mark will be found	Ages
Sun	Right side	50 years
Moon	Left side	70 years
Mars	Right side	16 years
Mercury	Right side	20 years
Jupiter	Right side	30 years
Venus	Left side	7 years
Saturn	Left side	100 years

Rahu is also to represent the age of 100 years.

Notes— The above information is generally useful in queries.

नीलद्युतिर्दीर्घतनुः कुवर्णः पामी सपाषण्डमतः सहिक्कः ।
असत्यवादी कपटी च राहुः कुष्ठी पराज्ञिन्दति बुद्धिहीनः ॥ ३३ ॥

33. Rahu is blue coloured. He has a huge body. He is of a low caste. He has got skin disease. He is irreligious. He suffers from hic-cough.

He speaks falsehood. He is cunning, a leper devoid of intelligence and defames others.

रक्तोग्रदृष्टिर्विषवागुदग्रदेहः सशस्त्रः पतितश्च केतुः ।
धूम्रद्युतिर्धूमप एव नित्यं व्रणाङ्किताङ्गश्च कृशो नृशंसः । ॥ ३४ ॥

34. The eyes of Ketu are reddish with a fierce look. He has a venomous tongue. His body is elevated. He wears arms and is an outcaste. His body is of smoky colour. He is always inhaling smoke (smoking). He has a body marked with bruises. He is lean and brutal by nature.

सीसं च जीर्णवसनं तमसस्तु केतो-
मृद्भाजनं विविधचित्रपटं प्रदिष्टम् ।
मित्राणि विच्छनिसितास्तमसोर्द्वयोस्तु
भौमः समो निगदिता रिपवश्च शेषाः ॥ ३५ ॥

35. The substance assigned to Rahu is lead and his clothes are old and worn out. An earthen pot and garments of variegated colours belong to Ketu.

Mercury, Saturn and Venus are the friends of Rahu and Ketu. Mars is neutral to them. The rest are enemies.

मूढाऽपि नीचरिपुगोऽष्टमषड्व्ययस्थो
दुःस्थः स्मृतो भवति सुस्थ इतीतरः स्यात् ।
चन्द्रे व्ययायतनुषट्सुतकामसंस्थे
तोयाभिवृद्धिमिह शंसति वृद्धिकार्ये ॥ ३६ ॥

36. The planets should be considered adversely disposed, if they are eclipsed (by the rays of the Sun), debilitated (be in a sign of debilitation or Navamsa), if they are in any enemy's house or if they occupy the 6th, 8th or the 12th house from the Ascendant. If they occupy other places, they are said to be well disposed.

If there be a query whether the water in a reservoir (or in an irrigation project) will increase or decrease, increase in water should be predicted if the Moon be in the 12th 11th, 1st, 6th, 5th or the 7th house at the time of the query.

Notes— The Moon is said to be eclipsed if she is 12° away from the Sun. Mars is eclipsed when he is 17° away from the Sun. Mercury

in direct motion is eclipsed when he is 14° away from the Sun. Retrograde Mercury is eclipsed when he is 12° away form the Sun. Jupiter, Venus and Saturn are said to be eclipsed if they are 11°, 10° and 15° respectively away from the Sun. A retrograde Venus is eclipsed if he is 8° away from the Sun.

अन्तःसारसमुन्नतद्रुररुणो वल्ली सितेन्दू स्मृतौ
गुल्मः केतुरहिश्च कण्टकनगौ भौमार्कजौ कीर्तितौ ।
वागीशः सफलोऽफलः शशिसुतः क्षीरप्रसूनद्रुमौ
शुक्रेन्दू विधुरोषधिः शनिरसारागश्च सालद्रुमः ॥ ३७ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां ग्रहभेदो नाम द्वितीयोऽध्यायः ॥

37. The various kinds of trees and plants signified by the different planets are as follows :—

Sun – Strong and tall, Moon and Venus – Creeping plants,
Rahu and Ketu – Clump of a tree or bush
Mars and Saturn – Thorny trees, Jupiter – Fruit bearing trees,
Mercury – Fruitless trees.

The trees which blossom and which supply some kind of juice belong to the Moon and Venus. The trees which are juiceless or weak come under the jurisdiction of Saturn. Saal trees are ruled by Rahu.

Thus ends the second chapter on "Planets and their Varieties" in Phaladeepika composed by Mantreswara.

तृतीयोऽध्यायः

Chapter 3

वर्गविभागाः

Divisions of a sign

क्षेत्रत्रिभागनवभागदशांशहोरत्रिंशांशसप्तलवषष्टिलवाः कलांशाः ।
ते द्वादशांशसहिता दशवर्गसंज्ञा वर्गोत्तमो निजनिजे भवने नवांशः ॥ १ ॥

1. The ten-fold division of the Zodiac is known as Dasa vargas (Vargas mean divisions). Under the scheme of Dasavarga the various divisions are as Under :—

(1)	Rasi	– Each Rasi 30°
(2)	Hora	– 2 parts of a Rasi of 15° each.
(3)	Drekkanna	– 3 parts of a Rasi of 10° each.
(4)	Trimsamsa	– 5 parts of 5° , 7° or 8° each. (All parts are not equal)
(5)	Saptamsa	– 7 parts of 4°–17′–8" each.
(6)	Navamsa	– 9 parts of 3°–20 each.
(7)	Dasmamsa	– 10 parts of 3°each.
(8)	Dwadasamsa	– 12 parts of 2°–30′ each.
(9)	Shodasamsa	– 16 parts of 1°–16′–52" each.
(10)	Shastyamsa	– 60 parts of 30′ each.

Vargottama is the name given to that particular Navamsa in a Rasi which bears the same sign as that of Rasi itself.

दशांशषष्ट्यंशकलांशहीनास्ते सप्तवर्गाश्च विसप्तमांशाः ।
षड्वर्गसंज्ञास्त्वथ राशिभावतुल्यं नवांशस्य फलं हि केचित् ॥ २ ॥

2. If amongst the ten vargas only the Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa are taken into consideration, the divisions are known as Shad vargs. If we add

Saptamsa division to them, the 7 kinds of divisions are known as Sapta vargas.

Some learneds have taken the view that the effect emnating from Navamsa is equal to that of Rasi and Bhava.

क्षेत्रेषु पूर्णमुदितं फलमन्यवर्गेष्वर्द्धं कलादशमषष्टिलवेषु पादम् ।
बालः कुमारतरुणौ प्रवया मृतः षड्भागःक्रमाद्युजि विपर्ययमित्यवस्थाः ॥ ३ ॥

3. In Rasis the effect is full. In the Shodasamsa, Dasmamsa and Shastyamsa divisions (Vargas) it is one-fourth. In the other vargas it is half. In an odd Rasi, the planets are said to be in infancy, in boyhood, youth, in middle age and in very old age (near death), according to first, second, third, fourth and last six degree portions respectively reached by them in a sign. But in an even sign this is in the reverse order.

Notes — In Aries, Gemini, Leo, Libra, Sagittarius and Aquarius there is infancy up to 6 degrees, up to 12° boyhood, from there to 18° it is youth and up to 24° it is middle age and the last 6° comprise the very old age. It is reverse in the case of even signs viz., Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

क्षेत्रस्यार्द्धं हि होरा त्वयुजि रविसुधांश्वोः समे व्यस्तमेतद्
द्रेष्काणेशास्त्रिभागैस्तनुसुतशुभपा द्वादशांशस्तु लग्नात् ।
भौमार्कीड्यज्ञशुक्राः शिशुजसमलवा ह्योजभे युग्मभे तद्-
व्यस्तं त्रिंशांशनाथाः क्रियमकरतुलाकर्कटाद्या नवांशा : ॥ ४ ॥

4. Hora is half of a Rasi. In an odd sign, the halves belong to the Sun and the Moon and to the Moon and the Sun when the sign is an even one.

The Drekkana or third portions of a sign belong to the lords of the sign itself, of the 5th house and of the 9th house.

The owners of the Dwadasamas or 1/12th portion of a sign are counted from that sign.

In an odd sign the Trimsamsas or degrees, that is, 1/30th portions belonging to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign it is reversed. Then Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively.

The first Navamsa in the signs from Aries onwards begins respectively with Aries, Capricorn, Libra and Cancer.

यक्षं रत्न जनं धनं नय पटं रूपं शुकं चेटिन।
नागं योग खगं बलं भग शिला धूलिर्नवं प्रस्वनम् ।
लाभं विश्व दिवं कुशं रम धमं षष्ट्यंशकाश्चौजभे
क्रूराख्याः समभेविपर्ययमिदं शेषास्तु सौम्याह्वयाः ॥ ५ ॥

5. In an odd sign in Krura Shastyamsas or inauspicious 1/60th portions are Ist, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 18th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd and 59th. The rest are Saumya or auspicious ones. In the case of an even sign it is necessary, that is, the Shastyamsa portions stated Krura in the odd signs are the Saumya ones in the even signs and *vice versa.*

स्वात् सप्तांशदशांशकौ तु विषमे युग्मे तु कामाच्छुभात्
स्वादीशाश्च कलांशपा विधिहरीशार्काः समर्क्षेऽन्यथा ।
ख्यातैः कोणयुतैस्त्रिकोणभवनस्वर्क्षोच्चकेन्द्रोत्तमै–
र्वर्गाः सप्त दश त्रयोदशमिता वर्गाः प्रदिष्टाः परैः ॥ ६ ॥

6. The Saptamsas or the 1/7th portion are in the case of an odd sign, counted regularly from the sign itself. In the case of an even sign, they are counted from 7th sign onwards.

In the case of an odd sign, the Dasamamsas or 1/10th portions are counted from the sign itself. In the case of an even sign, they are counted from the 9th onwards. The lords of the Shodasamsas or the 1/16th portions in the case of an odd sign are those of the 12th sign counted from that sign Brahma, Vishnu, Hora and Ravi. In an even sign this is reversed.

If we have to assess the comparative strength of a planet, we should find out whether he is in a kendra, trikona, in his own sign, in his moolatrikona sign, in his sign of exaltation or is vargottama. Then we should scrutinize its portion in Dasavarga or Saptavarga. Some make the assessment only from Dasavarga, others assess the strength and auspiciousness of a planet from thirteen vargas.

वर्गान्योजगृतु त्रयोदश सुहृत्स्वर्क्षोच्चभेषु क्रमाद्-
द्वित्रि: पञ्च चतुर्नवाद्रिवसुषट्संख्यासु वर्गैक्यत: ।
प्राहुश्चो॰॰॰ारिजातकथितौ सिंहासनं गोपुरं
प॰॰यैरावतदेवलोकसुरलोकांशांश्च पारावतम् ॥ ७ ॥

7. **The** position of a planet has to be considered with reference to 13 vargas to ascertain whether he is in his friend's house, his own house or in his house of exaltation. The number of such vargas obtained by the planet will result in the attainment of the following kinds of vaiseshikamsas. The combination of 2, 3, 4, 5, 6, 7, 8 and 9 vargas are respectively called Parijat, Uttama, Gopura, Simhasana, Parvata, Devaloka, Suraloka and Airavata.

Shri V. Subrahmanya Sastri in his English Translation and Commentary of this work has given the following example. Suppose Jupiter's position is 8-1°-25'-1" or the 2nd Degree of Dhanus. He occupies his (1) Moolatrikona (2) Drekkana (3) Saptamsa (4) Dasamsa (5) Dwadasamsa and (5) Shodasamsa. Thus Jupiter should be declared to have attained a Parvatamsa.

आर्यानल्पगुणार्थसौख्यविभवान्य: पारिजातांशक:
स्वाचारं विनयान्वितं च निपुणं यद्युत्तमांशे स्थित: ।
खेटो गोपुरभागग: शुभमतिं स्वक्षेत्रगोमन्दिरं
य: सिंहासनगो नृपेन्द्रदयितं भूपालतुल्यं नरम् ॥ ८ ॥

श्रेष्ठाश्वद्विपवाहनादि विभवं पारावतांशाधिष्ठित:
सत्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।
वन्द्यं भूपतिभि: सुरेन्द्रसदृशं त्वैरावतांशस्थित:
सद्भाग्यं धनधान्यपुत्रसहितं भूपं विदध्याद्ग्रह: ॥ ९ ॥

8-9. The results of a planet attaining various Vaiseshikamsas are as follows:

Parijat amsa—Respectability, good qualities, wealth, happiness, authority and dignity.

Uttamamsa—Modest, clever and well-behaved.

Gopuramsa—Intelligence, wealth, acquisition of lands, cows and house.

Simhasanamsa—Makes the native friend of a king or equal to him.

Paravatamsa—Acquisition of good houses, elephants, vehicles and other princely appendages.

Devalokamsa—Kingship, renown for good qualities.

Suralokamsa—Endowment with good fortune, acquisition of wealth, grains, and kingship and birth of children.

यद्वर्गेष्वखिलेषु मृत्युरबलेष्वत्राथ वक्ष्ये क्रमा-
नाशं दुःखमनर्थतां च विसुखं बन्धुप्रियं तद्वरम् ।
भूपेष्टं धनिनं नृपं नृपवरं वर्गे बलिष्टेऽखिले
वर्धिष्णुं सुखिनं नृपं गदमृती बालाद्यवस्थाफलम् ॥ १० ॥

10. If in a nativity a planet be weak in all the 10 vargas the result will be the death of the native. If the planets be weak in 9, 8, 7, 6, 5, 4, 3, 2, 1 out of the 10 vargas the results will be as follws:—

9 Vargas—Destruction of the native.
8 Vargas—Grief to the native.
7 Vargas—Calamity.
6 Vargas—Unhappiness.
5 Vargas—Love of kinsmen
4 Vargas—Foremost in the family
3 Vargas—Friend of a king
2 Vargas—Wealthy
1 Varga—Kingship

If a planet be strong in all the 10 Vargas, the native will be a king of kings.

A planet in infancy makes the native progressing. If he is in boyhood the native achieves happiness. If the planet be adolescent, he endows the native with kingship. The native suffers from ill health if the planet be in middle age. The planet in old age causes death of the native.

Notes— This means that a planet from infancy to youth gives progressively auspicious results and from middle age to old age the results are inauspicious.

षड्वर्गेषु शुभग्रहाधिकगुणैः श्रीमांश्चिरं जीवति
क्रूरांशे बहुले विलग्नभवने दीनोऽल्पजीवः शठः ।
तन्नाथा बलिनो नृपोऽस्त्यथ नवांशेशो दृगाणेश्वरो
लग्नेशः क्रमशः सुखी नृपसमः क्षोणीपतिर्भाग्यवान् ॥ ११ ॥

11. If the benefic planets be endowed with strength in the Shadvargas, the native will be wealthy and longlived. If the Ascendant falls in the Krura amsas in the Shadvargas, the native will be shortlived, poor and of wicked disposition but if the lord of

Amsas in which the Ascendant falls, be strong, the person concerned will become a king (a person with a high status political or administrative).

If the lord of the Navamsa of the Ascendant be strong, the native will be full of happiness. If the lord of the Drekkana of the Ascendant be strong, the person concerned will achieve the status like that of a king. If the lord of the Ascendant itself be strong, the native will become the ruler of the Earth and will enjoy good fortune.

ओजे क्रूरेऽर्कहोरां गतवति बलवान् क्रूरवृत्तिर्धनाढ्यो
युग्मे चान्द्रीं शुभेषु द्युतिविनयवचोहृद्यसौभाग्ययुक्तः ।
व्यस्तं व्यस्तेऽत्र मिश्रे समफलमुदितं लग्नचन्द्रौ बलिष्ठौ
तन्नाथौ द्वौ च तद्वद्यदि भवति चिरंजीव्यदुःखी यशस्वी ॥ १२ ॥

12. If in any nativity, malefics being in odd signs fall in the Sun's Hora (first 15 degrees), the native will be cruel strong and wealthy. Opposite to this, if the benefics being in even signs occupy the Moon's Hora (first 15 degrees), the native will be lustrous, humble, soft-spoken, graceful and fortunate. If it be otherwise, the results will also be of the same nature. If the dispositions be of mixed nature, the results may be expected accordingly.

If in any nativity, the Ascendant and the Moon be both strong and the lords of the Ascendant and the Moon's sign be also equally strong, the native will be longlived, happy and renowned.

सिंहाजाश्वितुलानृयुग्मभवनेष्वन्त्या हयाजादिमाः
मध्यौ स्त्रीयमयोरिहायुधभृतः पाशोऽलिमध्यो भवेत् ।
नक्राद्यो निगलो मृगेन्द्रघटयोराद्यो वणिङ्मध्यमो
गृध्रास्यो वृषभान्तिमश्च विहगः कर्क्यादि कोलाननम् ॥ १३ ॥

13. The appearances of the Drekkanas are as under: The last Drekkanas or decanets of Leo, Aries, Sagittarius, Libra and Gemini, the first decanates of Sagittarius and Aries and second ones of Virgo and Gemini are called Ayudha Drekkanas or 'armed' decanates. The second decanate of Scorpio is called 'Pasa' (noose). The first decanate of Capricorn is called 'Nigala'. The first decanates of Leo and Aquarius and second one of Libra are vulture faced. The first decanate of Taurus is like a 'Pakshi' (bird) and the first decanate of Cancer has a face like a pig.

कौर्प्याद्यः कर्कटान्त्यो झषचरममहिश्वाजगोमध्यसिंहा-
    द्यल्यन्त्यं स्याच्चतुष्पादिह फलमधनक्रूरनिन्द्या दरिद्राः ।
द्वन्द्वर्क्षे स्युर्दृगाणैरधमसमशुभान्यस्थिरे चोत्क्रमेण
    प्राहुस्तज्ज्ञाः स्थिरर्क्षेष्वशुभशुभसमान्येव लग्ने फलानि ॥ १४ ॥

14. The first decanate of Scorpio and third ones of Cancer and Pisces are called Serpent decanates. The second decanates of Aries and Taurus, the first of Leo and last of Scorpio are named as quadruped decanates.

The persons born when these decanates are rising will be poor, cruel and unscrupulous.

In a dual sign, the three decanates in their order will be Adhama (bad), Madhyama (moderate) and Uttama (good). In the case of a moveable sign, the order is reversed, that is, the first will be Uttama and the second madhyama and the last Adhama. In a fixed sign the order will be Adhama, Uttama and Madhyama. The effects will be in accordance with the names of the decanates.

द्रेकाणेशे स्ववर्गे शुभखगसहिते स्वोच्चमित्रर्क्षगे वा
    तद्वित्त्रिंशांशनाथे बलवति यदि चेद् द्वादशांशाधिपे वा ।
होरानाथे तथा चेन्निखिलगुणगणो नित्यशुद्धप्रवीणो
    दीर्घायुः स्याद्दयावान् सुतधनसहितः कीर्तिमान् राजभोगः ॥ १५ ॥

15. If the lord of the Lagna Drekkana be in his own varga, be associated with a benefic or be in his sign of exaltation or friendly house; if the rising Trimsamsa, Dwadasamsa or Hora endowed with strength be in a similar position, the native will be gifted with all noble qualities, will be pure, clever, longlived sympathetic and wealthy, will be blessed with children, will be widely renowned and will enjoy royal comforts.

मान्दिस्थराशिपतिसङ्गतसुत्रिकोणं
    तस्यांशराशिपतिसंयुतमशकोणम्
लग्नं वदन्ति गुलिकांशकराशिकोणं
    तद्वद्विधौ बलयुते शशिनैव विद्यात् । ॥ १६ ॥

16. Note the Rasi of Mandi at birth and also where the lord of that Rasi is posited. The Ascendant at birth will be in a house 5th or 9th

to that of the aforesaid lord or one triangular to the Navamsa occupied by the lord of the Rasi representing the Navamsa occupied by the Mandi. It may be triangular to the Navamsa Rasi occupied by Gulika. But if the Moon be strong, the Ascendant should be ascertained similarly through the Moon and not through Mandi.

कुर्याद्रात्स्वसुहृद्द्रगाणगशशी कल्याणरूपं गुणं
श्रेयांस्युत्तमवर्गजस्त्वपरगस्तन्नाथजातान् गुणान् ।
स्वत्रिंशांशगता ग्रहा विदधते तत्कारकत्वोदितं
तत्रैकोऽपि सुहृद्ग्रहेक्षितयुतः स्वोच्चेऽर्थयुक्तं नृपम् ॥ १७ ॥

17. The person concerned will be gifted with attractive appearance and good qualities, if the Moon be in his own Drekkana or a friend's decanate. If the Moon has attained an Uttama varga, the native will be fortunate. If she is posited elsewhere, the native will be endowed with qualities belonging to the planet who is the lord of the Moon's sign. Planets that are in their own Trimsamsa will do all that has ascribed to them as Karakas.

The native will be wealthy like a king if there be at least one planet in his own exaltation house aspected by or associated with a friendly planet.

स्वोच्चे प्रदीप्तः सुखितस्त्रिकोणे स्वस्थः स्वगेहे मुदितः सुहृद्भे ।
शान्तस्तु सौम्यग्रहवर्गयुक्तः शक्तो मतोऽसौ स्फुटरश्मिजालः ॥ १८ ॥

ग्रहाभिभूतः स निपीडितः स्यात् खलस्तु पापग्रहवर्गयातः ।
सुदुःखित शत्रुगृहे ग्रहेन्द्रो नीचेऽतिभीतो विकलोऽस्तयातः ॥ १९ ॥

18-19. A planet is called Pradeepta (blazing) when he is in his sign of exaltation. He is Sukhita (happy) when he is in Moolatrikona Rasi. He is called Swastha (healthy) when he is in his own sign. He is Mudita (delighted) in a friendly house. He is Shanta (calm) when he has attained the varga of a benefic planet. He is Shakta (capable) when he shines brightly (not combust by being near the Sun). A planet is Vikala (distressed) when he is combust. He is Nipidita (troubled-tortured) when he is overcome in the planetary war by another planet. He is Khala (base) when he is in the varga of a malefic. He is Sudukhit (exceedingly unhappy), he is Atibheeta (very afraid) when he is in his sign of debilitation.

पूर्णं प्रदीप्ता विकलास्तु शून्यं मध्येऽनपाताच्च शुभं क्रमेण ।
अनुक्रमेणाशुभमेव कुर्युर्नामानुरूपाणि फलानि तेषाम् ॥ २० ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां वर्गविभागो नाम तृतीयोऽध्यायः ॥

20. The planet in Pradeepta Avastha gives good effects in full. They will be nil when he is in Vikala Avastha. In the intervening Avasthas the auspicious effects will be decreasing proportionately and the inauspicious effects will correspondingly increase. The Avasthas of the planet will determine the effects according to the names given to them.

The good or bad effects in various Avasthas are approximately as given below:—

Pradeepta—100 per cent good.
Sukhita—80 per cent good.
Swastha—75 per cent good.
Mudita—60 per cent good.
Shanta—50 per cent good.
Shakta—40 per cent good.
Nipidita—40 per cent bad.
Khala—50 per cent bad.
Sudukhita—60 per cent bad.
Atibheeta—75 per cent bad.
Vikala—100 per cent bad.

The planets in good avasthas yield favourable effects in their Dasas and Antardasas. The reverse is the case with planets in adverse avasthas.

Thus ends the third chapter on "Divisions of the Zodiac" in Phaladeepika composed by Mantreswara.

चतुर्थोऽध्यायः

Chapter 4

षडबलनिरूपणम्

The various kinds of Strengths of Planets and Houses

This Chapter deals with as to how to assess the strength of the planets and houses (bhavas). In this connection before mentioning the view of Shri Mantreswara, it will be useful to know the views of other ancients.

Six kinds of strength of planets is an important and very instructive contribution of Hindu Astrology. According to our ancient learneds the six kinds of strengths are (1) Sthan Bala, (2) Drig Bala, (3) Kala Bala, (4) Chesta Bala, (5) Naisargik Bala, and (6) Ayana Bala.

Sthan Bala—This is of the following twelve kinds:—

(1) *Uchcha Bala*—A planet at his deep exaltation point, is allotted 1 Rupa (60 Shastayamsa). If he is at his deep debilition point, his strength is nil. At the intervening positions the strength has to be worked out by the rule of three. This is known as Uchcha Bala.

(2) If a planet is in his Moolatrikona Rasi he gets 36 Shastayamsa of strength. In the Rasi of Adhimitra he gets 22.5 Shastayamsa and 15 Shastayamsa if he is in the sign of a friend. He gets 7.5 Shastayamsa in a neutral Rasi, 3.75 in the Rasi of an enemy and 1.875 Shastayamsa in the Rasi of Adhishatru.

(3) He gets 30 Shastayamsa in his own Hora, 22.5 Shastayamsa in the Hora of Adhimitra, 15 Shastayamsa in the Hora of a friend, 7.5 Shastayamsa in the Hora of a neutral, 3.75 Shastayamsa in the Hora of an enemy and 1.875 Shastayamsa only in the Hora of a Adhishatru.

(4) He gets 30 Shastayamsa strength in his own decanate, 22.5 Shastayamsa in the decanate of an Adhimitra, 15 Shastayamsa in the decanate of a friend, 7.5 Shastayamsa in the decanate of a

neutral, 3.75 Shastayamsa in the decanate of an enemy and 1,875 Shastayamsa in the decanate of Adhishatru.

(5) He gets 30 Shastayamsa in his own Saptamsa, 22.5 in the Saptamsa of Adhimitra, 15 in the Saptamsa of a friend, 7.5 in the Saptamsa of a neutral, 3.75 in the Saptamsa of an enemy and 1.875 Shastayamsa in the Saptamsa of an Adhishatru.

(6) He gets 30 Shastayamsa of strength in his own Navamsa, 22.5 in the Navamsa of an Adhimitra, 15 in the Navamsa of a friend, 7.5 in the Navamsa of a neutral, 3.75 in the Navamsa of an enemy and only 1.875 in the Navamsa of an Adhishatru.

(7) A planet gets 30 Shastayamsa of strength if he is in own Dwadasamsa, 22.5 in the Dwadasamsa of his Adhimitra, 15 in the Dwadasamsa of a friend, 7.5 in the Dwadasamsa of his neutral, 3.75 in the Dwadasamsa of his enemy and 1.875 in the Dwadasamsa of his Adhishatru.

(8) A planet gets 30 Shastayamsa in his own Trimsamsa, 22.5 in the Trimsamsa of his Adhimitra, 15 in the Trimsamsa of his friend, 7.5 in the Trimsamsa of his neutral, 3.75 in the Trimsamsa of his enemy and 1.875 in the Trimsamsa of his Adhishatru.

(9) (a) The Sun, Mars, Mercury and Saturn amongst those five whoever is in an Oja Rasi (ओज राशि) (viz. Aries, Gemini, Leo, Libra, Sagittarius and Aquarius) gets 15 Shastayamsa.

(b) Amongst the Moon and Venus, whoever is in Yugma (Taurus, Cancer, Virgo, Scorpio, Capricorn or Pisces) Navamsa, gets 15 Shastayamsas.

(11) A planet in Kendra Rasi gets 1 Rupa (60 Shastayamsa). That in a Panaphara Rasi gets 30 Shastayamsa and on an Apoklima Rasi gets 15 Shastayamsa.

(12) (a) Amongst the Sun, Mars and Jupiter whoever is in the first Drekkana gets 15 Shastayamsa of strength. In other Drekkanas they get no strength at all.

(b) Amongst Saturn and Mercury, whoever is in the 2nd Drekkana, gets 15 Shastayamsa of strength.

(c) Amongst the Moon and Venus, whoever is in the last Drekkana, gets 15 Shastayamsa of strength.

These 12 combinations are known as Sthan Bala. In Sanskrit they are called, (1) Uchcha Bala, (2) — (8) Saptavarga Bala, (9) Oja

Yugma Rasi Bala, (10) Oja-Yugma navamsa Bala, (11) Kendradi Bala and (12) Dreshtakana Bala.

bala (Directional strength)

(a) Amongst the Sun and Mars, whoever is the 10th Bhava madhya भावमध्य) (South) gets 1 Rupa strength. Their strength is nil if they are located in the 4th Bhava madhya. In the intervening locations, the strength has to be calculated proportionately.

(b) Amongst the Moon and Venus, whoever is in 4th Bhava madhya (North) gets 1 Rupa of strength. Their strength is nil if they are located in the 10th Bhava madhya. In the intervening locations their strength has to be calculated proportionately.

(c) Amongst Mercury and Jupiter, whoever is in the Bhava madhya of the 1st Bhava (Lagna) (East) get 1 Rupa of strength. Their strength is nil if located in 7th Bhava madhya (West).

(d) If Saturn is in the 7th Bhava madhya, he gets 1 Rupa of strength. In the 1st Bhava madhya his strength is nil. In the intervening locations the strength has to be calculated proportionately.

Kala Bala

This is admixture of the kinds of strength as described below:—

(1) (a) The Sun, Jupiter and Venus get 1 Rupa of strength exactly at mid-noon. Exactly at mid-night they are devoid of any strength. For the intervening periods the strength has to be calculated proportionately.

(b) The Moon, Mars and Saturn get one Rupa of strength if the birth is exactly at mid-night. Exactly at mid-noon, their strength is nil. For the intervening periods, the strength has to be calculated proportionately.

(c) Mercury gets one Rupa of strength if the birth be at any time during the day time.

(2) (a) When the Sun and the Moon are at a distance of 180° from each other, the benefics get one Rupa of strength. When they are together the benefics get no strength at all. For the intervening distances, the strength has to be calculated proportionately.

The Moon, Mercury, Jupiter and Venus are benefics. Keshavi Jatak is of the view that Mercury if associated with a malefic becomes a malefic. But some Acharyas are of the view that for determining

kala Bala Mercury should be treated as a benefic. We support this view.

(b) When the Sun and the Moon are in the same sign and the same degree, the malefics get 60 Shastayamsa (one Rupa of Kala Bala). If they are (the Sun and the Moon) 180° away from each other, the Kala bala of the malefics will be nil. In the intervening distances, the strength is to be worked out proportionately.

The Sun, Mars and Saturn are malefics.

This strength is known as Paksha Bala which comes under the purview of Kala Bala.

(c) The Paksha Bala of the Moon should be doubled (the Moon is never retrograde. Therefore it never gets Chesta Bala. Therefore, Paksha Bala of the Moon is doubled).

(3) (a) Divide the Dinamana (the time between Sunrise and Sunset) into three parts, if the birth is during the day. If the birth be in the first part Mercury will get one Rupa of Paksha Bala. If the birth be in the second part of Dinamana, the Sun will get one Rupa of Paksha Bala. If the birth be in the 3rd part, Saturn will get one Rupa of this strength.

(b) Divide the Ratrimana (the time between Sunset and Sunrise) into three parts, if the birth be during the night. If the birth be in the first part, the Moon will get one Rupa of strength. If the birth be in the second part, Venus will get one Rupa of this strength, and if the birth be in the third part Mars will get similar quantum of strength.

(c) Jupiter will get one Rupa of this strength if the birth be at any time during the 24 hours.

(4) One year is of 360 days and one month is of 30 days Find out the day of the week from which the year commences, the lord of that day becomes the lord of the year (वर्षेश). The lord of the year gets 15 Shastayamsa of strength.

(5) Similarly find out the day of the week from which the month commences, the lord of that day gets 30 Shastayamsa of strength.

(6) The lord of the day in which birth takes place, gets 45 Shastayamsa of strength.

(7) The planet in whose hora the birth takes place gets one Rupa of strength.

Ayana Bala

(8) From the centre line of the sky some planets are in the north. Then they are said to have northern declination. If they are in the South they are said to have southern declination. One exactly on the centre line has no declinatton.

(a) If the Sun, Moon, Jupiter and Venus have 24° of northern declination they get 1 Rupa of Ayana Bala. This strength is nil if they have 24° of southern declination. For the intervening declinations, the strength has to be looked proportionately.

(b) The Moon and Saturn get one Rupa of Ayana Bala when they have 24° of Southern declinations. For the intervening declinations, the strength has to be worked out proportionately.

(c) Mercury has been given special consideration in this respect. He gets 30 Shastayamsa of Ayana Bala if his declination is 0 degree. The strength increases with the increase in declination from 0°-24° and he will get one Rupa of Ayana Bala when he has 24° of northern declination. He also gets one Rupa of strength when his southern declination is 24°. For the intervening degrees of northern and southern declinations, the strength has to be calculated proportionately.

(d) The Ayan Bala obtained by the Sun is to be doubled because the Sun is always direct and never retrograde. As he does not get any Chesta Bala, his Ayana Bala is doubled.

Yudha Bala

(9) This is the ninth kind of strength under the heading 'Kala Bala'. Besides the Sun and the Moon if amongst the other planets (Mars, Mercury, Jupiter, Venus and Saturn) any two be in the same Rasi, degree and minute, they are considered to be at war. For the method to work out Yudha Bala, refer to Sripati Padhati, Keshavi Jataka or Brihat Parasara Hora Shastra.

Chesta Bala

The Sun and the Moon are never retrograde in their motions. The remaining planets viz. Mars, Mercury, Jupiter, Venus and Saturn have both direct and retrograde motions. The strength which the planets obtain by virtue of their motions is called Chesta Bala (Motional strength). To work out this strength the facts regarding Mandoucha (मन्दोच्च), Kshetra and Kendra etc., have to be worked out. This involves lot of arithmetical calculations. It is not possible

to give those details here for lack of space. Still some information in this regard is given below—

(a) If the planet is retrograde he gets 60 Shastayamsa (one Rupa) of strength.
(b) If he is Anuvakra (अनुवक्र) he gets 30 Shastayamsa of strength.
(c) If he is Vikala, he gets 15 Shastayamsa of strength.
(d) If he is in Samagama (समागम), he gets 30 Shastayamsa of strength.
(e) If he is Manda (मन्द) (This means motion be increasing but be less than the medium motion) and direct he gets 15 Shastayamsa of strength.
(f) If he is Mandatara (मन्दतर) (The motion be decreasing but be more than the medium motion) and direct, he gets 15 Shastayamsa of strength).
(g) If the motion be fast and be direct, he gets 45 Shastayamsa of strength.
(h) If motion be faster, and direct, he obtains 30 Shastayamsa of strength.

Naisargik Bala (Inherent strength)

This strength is inherent in the planet and never changes.

The Naisargik Bala of the Sun is 60 Shastayamsa, of the Moon 51.3, of Venus 42.85, of Jupiter 34.28, of Mercury 25.70, of Mars 17.14 and of Saturn 8.57 Shastayamsa.

Drig Bala

This kind of strength is derived from aspect. If a planet is aspected by benefics, the aspect is considered as benefic (favourable). To work out the strength of aspect, the difference in degrees etc., of the aspecting and aspected planet has to be worked out arithmetically.

If any planet is aspected by malefics, the aspect is treated as malefic (unfavourable). The strength of the aspect is to be worked out arithmetically. For details see Sripati Padhati.

Bhava Bala (The strength of houses or Bhavas)

In working out the strength of houses the strength of the following has to be calculated—

(1) The strength of the lord of the house.
(2) The Dik Bala of the house
(3) The strength of the benefic aspects.

Bhava Dik Bala

(a) Gemini, Virgo, Libra and first part of Sagittarius are biped signs. If these signs be in the Lagna, they obtain one Rupa of strength. If they be in the 7th, the strength will be nil. For the intervening houses, the strength has to be worked out proportionately.

(b) Aries, Taurus, Leo, the latter half of Sagittarius and the first half of Capricorn are quadruped signs. If they represent the 10th house, they achieve one Rupa of strength. In the 4th house, their strength will be nil. In between other houses the strength has to be calculated proportionately.

(c) Cancer and Scorpio are Keeta signs. If they represent the 7th house, they get one Rupa of strength. In the first house, their strength will be nil. For the intervening houses, the strength has to be calculated proportionately.

(d) Pisces and the latter half of Capricorn are watery signs (Jala Rasis). If they represent the fourth house, they obtain one Rupa of strength. In the 10th house their strength will be nil. For the intervening houses the strength will have to be calculated proportionately.

Auspicious and Inauspicious Drishti (as per Bala)

If there be more of benefic aspect on a house, deduct quantum of malefic aspect from it and the strength of the lord of the house and add Bhawa Dik Bala to it. The result will be the total strength of the house.

If the malefic aspects are more than the benefic aspects, deduct the quantum of the latter from that of the former. Further deduct the result from the total of the strength of the lord of the house and Bhava Dik Bala. The net result will be the strength of the house (Bhava) concerned.

Please refer to Jataka Padhati by Bhu Deva for determining the quantums of malefic and benefic aspects. Keshavi Jataka and Sripati Padhati will also be helpful.

Now we come to Shri Mantreswara's views on this subject as given in the following verses in Chapter 4 of Phal deepika.

वीर्यं षड्विधमाह कालजबलं चेष्टाबलं स्वोच्चजं
दिग्वीर्यं त्वयनोद्भवं दिविषदां स्थानोद्भवं च क्रमात् ।
निश्यारेन्दुसिताः परे दिवि सदा ज्ञः शुक्लपक्षे शुभाः
कृष्णेऽन्ये च निजाब्दमासदिनहोरास्वङ्घ्रिवृद्ध्याक्रमात् ॥ १ ॥

1. A planet is said to possess six kinds of strength which are in the following order:—

(1) Kalay or temporal.
(2) Chesta Bala or motional strength.
(3) Uchcha or that derived from its exaltation position.
(4) Dik or directional strength
(5) Ayana or that derived from declination (north or south).
(6) Sthana Bala or positional strength.

Mars, the Moon and Venus are strong during the night time. Mercury is strong all the 24 hours. The rest viz., the Sun, Jupiter and Saturn are strong during the day time.

The benefics are strong during the bright half of the month (Shukla Paksha) and the malefics are strong during the dark half of the month (Krishna Paksha).

Planets when they are lords of the year, month, day and house get $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and I Rupa of strength respectively.

राकाचन्द्रस्य चेष्टाबलमुदगयने भास्वतो वक्रगानां
युद्धे चोदक्स्थितानां स्फुटबहुलरुचां स्वोच्चवीर्यं स्वतुङ्गे ।
दिग्वीर्यं खेऽर्कभौमौ सुहृदि शशिसितौ विद्गुरू लग्नगौ चे-
न्मन्देऽस्ते याम्यमार्गे बुधशनिशशिनोऽयेऽन्यनाख्ये परस्मिन् ॥ २ ॥

2. The Moon gets Chesta Bala when it is full. The Sun gets this strength when he is on the northern course. The other planets get Chesta Bala when they are in retrograde motion.

The planets are victorious in the planetary course when they are in the north and are not combust. A planet is said to possess full Uchcha Bala when he is in deep exaltation position.

As regards directional strength or Dik Bala the Sun and Mars get this strength when they are in the 10th house, Mercury and Jupiter get directional strength when they are in the 1st house (Lagna). Saturn gets this strength in the 7th house and the Moon and Venus in the 4th house.

Mercury, Saturn and the Moon get Ayana bala when they are on the Southern course. The rest are vested with Ayana bala when they are on the northern course.

स्वोच्चस्वर्क्षसुहृद्गृहेषु बलिनः षट्सु स्ववर्गेषु वा
प्रोक्तं स्थानबलं चतुष्टयमुखात्पूर्णार्द्धपादाः क्रमात् ।
मध्याद्यन्तकषण्ढमर्त्यवनिताः खेटाः बलिष्ठाः क्रमात्
मंन्दारज्ञगुरूशनोऽब्जरवयो नैजे बले वर्द्धनाः ॥ ३ ॥

3. A planet gets Sthana Bala (positional strength) according to **position** in his sign of exaltation, in his own sign, in his friend's sign or in the six vargas.

A planet obtains one Rupa of strength in a Kendra, 1/2 Rupa in a Panaphara house and 1/4 in an Apoklima house.

The hemaphrodite (नपुंसक) planets are strong in the middle of the sign (11° to 20°), male planets in the first part of a sign (1° to 10°) and female in the last part of the sign (21° to –30°).

Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their natural or inherent strength (Naisargik Bala). This means Mars is stronger than Saturn, Mercury is stronger than Mars, Jupiter is stronger than Mercury, Venus is stronger than Jupiter; the Moon is stronger than Venus and the Sun is stronger than the Moon. The Sun is the strongest and the Saturn is the weakest in inherent strength or Naisargik Bala.

वक्रं गतो रुचिररश्मिसमूहपूर्णो
नीचारिभांशसहितोऽपि भवेत्स खेटः ।
वीर्यान्वितस्तुहिनरश्मिरिवोच्चमित्र-
स्वक्षेत्रगोऽपि विबली हतदीधितिश्चेत् ॥ ४ ॥

4. Even if a planet be in his sign of debilitation or debilitated Navamsa, he is vested with full strength if he is retrograde and if his rays are full and brilliant.

Like the Moon, a planet will be treated as weak if his rays are eclipsed (on account of being near the Sun) even though he may be posited in his sign of exaltation, in his own or a friend's sign or Navamsa. This means that even if the Moon be in Taurus or Cancer, if she is very near or with the Sun, she will be considered weak. A debilitated Moon when she is full (on Pooran masi night) will be treated as strong. This principle applies to other planets also.

तुङ्गस्था बलिनोऽखिलाश्च शशिनः श्लाघ्यं हि पक्षोद्भवं
भानोर्दिग्बलमाह वक्रगमनेताराग्रहाणां बलम् ।
कर्क्युक्षाजाघटालिगोऽहिरबलांन्त्योक्षाश्विपाश्चात्यगः
केतुस्तत्परिवेषधन्वसु बली चेन्द्वर्कयोगो निशि ॥ ५ ॥

5. All planets are strong when they are posited in their sign of exaltation. The Moon is strong and auspicious when she has her full Paksha Bala. The Sun has his full Dik Bala when he is in the 10th house. The other five non-luminous planets are strong when they are retrograde.

Rahu is strong in Cancer, Taurus, Aries, Aquarius and Scorpio and Ketu is strong in Pisces, Virgo, Taurus and the latter half of Sagittarius and in Parivesha and Indrachapa when the Sun and the Moon are together in the same sign.

Notes. It will be useful to know at this stage now the position of Parivesha and Indrachapa is worked out.

(1) Add 4 Rasis 13 degrees and 20 minutes to the longitude of the Sun (Surya) Spasta. The result will be Dhooma.

(2) By deducting 12 Rasis from Dhooma we get Vyatipata.

(3) Add 6 Rasis to the longitude of Vyatipata, we will get Parivesha.

(4) By deducting 12 Rasis from the longitude of Parivesha, we will get Indrachapa.

For example at birth the Sun's longitude is 7-26°-11′-38″.

(1) Longitude of the Sun

		7-26-11-38
	+	4-13-20
Dhooma		0- 9-31-38
		12- 0- 0- 0
	(-)	0- 9-31-38
Vyatipata		11-20-28-22
		11-20-28-32
	(-)	6- 0- 0- 0
Parivesha		5-20-28-22
		12- 0- 0- 0
	(-)	5-20-28-22
Indrachapa		6- 9-31-38

रूपं मानुषमेऽलिभेऽङ्घ्रिपरेऽर्द्धं बलं स्यात्तनोः
तुल्यं स्वामिबलेन चोपचयगे नातेऽतिवीर्योत्कटम् ।
स्वामीज्यज्ञयुतेक्षिते कवियुते चान्यैरयुक्ते क्षिते
शर्वर्यां निशि राशयोऽहनि परे वीर्यान्विताः कीर्तिता : ॥ ६ ॥

6. The first house gets one Rupa of strength if it is a triped sign. If it be Vrischika it gets 1/4 Rupa as its strength. In any other sign the strength will be 1/2 Rupa.

The strength of the Ascendant (Lagna) is equal to that of its Lord and is very powerful when the lord occupies an Upachaya house (3,6,10,11). It is also very powerful when it is aspected by its lord Jupiter or Mercury or when it is occupied by Venus and is at the same time without the conjunction or aspect of any other planet.

The day signs are strong in births during day time and the night signs in birth during night time.

स्वोच्चे पूर्णं स्वत्रिकोणे त्रिपादं स्वक्षेऽर्द्धं मित्रभे पादमेव ।
द्विट्क्षेत्रेऽल्पं नीचगेऽस्तं गतेऽपि क्षेत्रं वीर्यं निष्फलं स्यान्नराणाम् ॥ ७ ॥

7. If a planet is in his sign of exaltation he gets one Rupa of positional strength (Sthana Bala). He gets 3/4 of this strength in his Moolatrikona Rasi, 1/2 Rupa in his own sign and 1/4 Rupa in his friend's sign. He gets very little strength when he is in his enemy's sign. If a planet is in his sign of depression or is combust, he gets no positional strength at all.

केन्द्रे ग्रहाणामुदितं बलं यत्सुखे नभस्यस्तगृहे विलग्ने ।
उपर्युपर्युक्तपदक्रमेण बलाभिवृद्धिं हि विकल्पयन्ति ॥ ८ ॥

8. The planets are vested with full positional strength in the Ascendant (first house), 3/4th strength in the 7th house, 1/2 in the 10th house and 1/4 in the 4th house. This is how a distinction has been drawn by the astrologers amongst the four kendras.

प्रेक्ष्येति सा सप्तमदृष्टिरेव सर्वत्र वाच्या न तयाऽन्यदृष्टिः ।
योगादिषु न्यूनफलप्रदेति विशेषदृष्टिर्न तु कैश्चिदुक्ता ॥ ९ ॥

9. The aspect from the 7th house is the only one that should be

considered as most effective in all cases. But some learneds are of the view that the special aspects of Jupiter (to the 5th and the 9th), of Mars (to the 4th and the 8th) and of Saturn (to the 3rd and the 10th) are equally competent in producing effects in all Yogas and the like.

नैसर्गिकं शत्रुसुहृत्त्वमेव भवेत्प्रमाणं फलकारि सम्यक् ।
तात्कालिकं कार्यवशेन वाच्यं तच्छत्रुमित्रत्वमनित्यमेव ॥ १० ॥

10. The Naisargik or natural friendship and enmity etc. of the planets is more fully effective and preferable to their corresponding Tatkalik or temporal ones as the latter is only of changing nature and not of permanent one.

निःशेषदोषहरणे शुभवर्द्धने च
वीर्यं गुरोरधिकमस्त्यखिलग्रहेभ्यः ।
तद्वीर्यपाददलशक्तिभृतौ ज्ञशुक्रौ
चान्द्रं बलं तु निखलग्रहवीर्यबीजम् ॥ ११ ॥

11. In warding off evil and in promoting auspicious effects Jupiter is the most powerful of all planets. Venus possesses half of the auspicious effects of Jupiter and Mercury possesses only half of that of Venus. But the Moon's strength is the foundation of the strength of all the planets.

Chandrakriya etc.

Now we will be demonstrating the method to work Chandrakriya, Chandra Avastha and Chandravelas specify their effects. In the assessment of a birth chart, query chart and for Muhurta, full consideration should be given to Chandrakriya, Chandra Avastha and Chandravelas. Chandrakriyas are 60 in number, Chandra Avasthas 12 and Chandravelas 36.

जन्मर्क्षविघटी नीतैर्ज्ञानाङ्कैर्नगयैर्भजेत् ।
लब्धाश्चन्द्रक्रियावस्थावेलाख्यास्तत्फलं क्रमात् ॥ १२ ॥

12. Note the Nakshatra at birth, query or Muhurta. The Ghatikas and Vighatikas which have elapsed may be converted into Vighatikas.

Divide this result by (1) 60, (2) 300 and (3) 100. The three resulting quotients are named (1) Chandrakriya, (2) chandra Avastha and (3) Chandravela respectively. Their effects are described below.

Effects of Chandrakriyas

|| अथ चन्द्रक्रियाफलम् ||

स्थानाद्भ्रष्टस्तपस्वी परयुवतिरतो द्यूतकृद्धस्तिमुख्या-
रूढः सिंहासनस्थो नरपतिररिहा दण्डनेता गुणी च ।
निष्प्राणश्छिन्नमूर्धा क्षतकरचरणो बन्धनस्थो विनष्टो
राजा वेदानधीते स्वपिति सुचरितः संस्मृतो धर्मकर्ता || १३ ||

सद्वंश्यो निधिसङ्गतः श्रुतकुलो व्याख्यापराः शत्रुहा
रोगी शत्रुजितः स्वदेशचलितो भृत्यो विनष्टार्थकः ।
आस्थानी च सुमन्त्रकः परमहीभर्ता सभार्यो गज
त्रस्तः संयुगभीतिमानतिभयो लीनोऽन्नदाताग्निगः || १४ ||
क्षुद्बाधासहितोऽन्नमत्ति विचरन्मांसाशनोऽस्त्रक्षतः ।
सोद्वाहो धृतकन्दुको विरति द्यूतैर्नृपो दुःखितः ।
शय्यास्थो रिपुसेवितश्च ससुहृद्योगी च भार्यान्वितो
मिष्टाशी च पयः पिबन् सुकृतकृत् स्वस्थस्तथास्त सुखम् || १५ ||

The following are the effects of the 60 Chandrakriyas:

13-15. (i) Loss of position, (2) One practising austerities, (3) One who has bad intentions towards other persons' wives, (4) Gambler, (5) One who is mounted on a prominent elephant, (6) One who is installed on a throne, (7) A king, (8) Destroyer of enemies, (9) Commander of an army, (10) Equipped with good qualities, (11) One that is dead or without any energy, (12) One whose head is severed, (13) One who has injured head and feet, (14) One who is captured (imprisoned), (15) One who is spoilt, (16) A king, (17) One who studies the Vedas, (18) One who sleeps, (19) Virtuous, (20) One who acts according to Dharma, (21) One who belongs to a good family, (22) One who unearths a treasure, (23) One who belongs to a family of renowned and learned persons, (24) One clever in exposition, (25) Destroyer of enemies, (26) Sickly, (27) Conquered by enemies, (28) One who has left his native land, (29) A servant, (30) One whose all wealth has been destroyed, (31) A number of royal assemblies, (32) A good

minister or adviser, (33) One who has become lord of other persons' lands, (34) One who is faithful to his wife, (35) One who is afraid of elephants, (36) Coward, (37) One who is very afraid, (38) One who lives in hiding, (39) One who feeds others, (40) One who falls down in a fire, (41) One who is hungry, (42) One who is eating, (43) Wanderer, (44) Non-vegetarian, (45) One who is wounded by a weapon, (46) Married, (47) One with a ball in his hand, (48) A gambler, (49) A king, (50) One who is unhappy, (51) One who has lying on a couch, (52) One who is served by his enemies, (53) One who has friends, (54) A Yogi, (55) One who is with his wife, (56) One who is fond of sweets, (57) One who drinks milk, (58) One who performs pious deeds, (59) Healthy and (60) Happy.

Effects of Chandra Avasthas

॥ अथ अवस्थाफलम् ॥

आत्मस्थानात्प्रावासो महितपहितो दासता प्राणहानि-
भूपालत्वं स्ववंशोचितगुणनिरतो रोग आस्थानवत्त्वम् ।
भीतिः क्षुद्बाधितत्वं युवतिपरिणयो रम्यशय्यानुषक्तिं
मृष्टाशित्वं च गीता इति नियमवशात्सीद्भिरिन्दोरवस्था ॥ १६ ॥

16. The following are declared by the wise as the effects of the 12 Avasthas the Moon:

(1) Absent from one's home, (2) Favourite of a prominent king, (3) Loss of life in slavery, (4) Distinguished for becoming a ruler, (5) Equipped with qualities appropriate for his family, (6) Sickly, (7) Becoming member of a royal assembly, (8) Fear, (9) Bitten with hunger, (10) Marriage with a young maiden, (11) Ambitious to have a luxurious bed and (12) Eating good and delicious food.

Effects of Chandravelas

॥ अथ चन्द्रवेलाफलम ॥

मूर्द्धामयो मुदितता यजनं सुखस्थो
नेत्रामयः सुखितता वनिताविहारः ।

उग्रज्वरः कनकभूषणमश्रुमोक्षः
क्ष्वेलाशनं निधुवनंव जठरस्य रोगः ॥ १७ ॥

क्रीडा जले हसनचित्रविलेखने च
क्रोधश्च नृत्तकरणं घृतभुक्तिनिद्रे ।
दानक्रिया दशनरक् कलहः प्रयाण-
मुन्मत्तता च सलिलाप्लवनं विरोधः ॥ १८ ॥

स्वेच्छास्नानं क्षुद्भयं शास्त्रलाभं स्वैरं गोष्ठी योधनं पुण्यकर्म ।
पापाचारः क्रूरकर्मा प्रहर्षं प्राज्ञैरेवं चन्द्रवेला प्रदिष्टा ॥ १९ ॥

17-19. The following are the effects of 36 Chandravelas as declared by the wise:

(1) Headache, (2) happiness, (3) performing a yagna, (4) sitting delighted and comfortably, (5) eye diseases, (6) to be happy, (7) amusement with young damsels, (8) high fever, (9) gold ornaments, (10) having tears in the eyes, (11) taking poison, (12) cohabitation, (13) stomache ailments, (14) amusing oneself in water, merriment and painting, (15) anga, (16) dancing, (17) eating ghee, (18) sleeping, (19) to offer charities, (20) dental troubles, (21) quarrel, (22) travelling, (23) intoxication or insanity, (24) swimming, (25) opposition, (26) bathing according to will, (27) hunger, (28) fear, (29) studying shastras, (30) acting according to own will, (31) meeting friends and gossiping with them, (32) fighting, (33) sacred deeds, (34) indulging in sinful deeds, (35) perfect in cruel action, and (36) exaltation.

Notes: Now we give below ready made tables for finding out the Chandrakriyas, Chandra avasthas and Chandravelas.

Chandrakriya

60 parts of a Nakshatra to find out Chandrakriya

The stretch of a Nakshatra is 13°-20'. One sixtieth part of which will be 13'-20"

D M S	D M S	D M S	D M S
(1) 0- 13- 20	(16) 3- 33- 20	(31) 6- 53- 20	(46) 10-13- 20
(2) 0- 26- 40	(17) 3- 46- 40	(32) 7- 6- 40	(47) 10-26- 40
(3) 0- 40- 0	(18) 4- 0- 0	(33) 7- 20- 0	(48) 10-40- 0
(4) 0- 53- 20	(19) 4- 13- 20	(34) 7- 33- 20	(49) 10-53- 20
(5) 1- 6- 40	(20) 4- 26- 40	(35) 7- 46- 40	(50) 11- 6- 40
(6) 1- 20- 0	(21) 4- 40- 0	(36) 8- 0- 0	(51) 11-20- 0
(7) 1- 33- 20	(22) 4- 53- 20	(37) 8- 13- 20	(52) 11-33- 20
(8) 1- 46- 40	(23) 5- 6- 40	(38) 8- 26- 40	(53) 11-46- 40
(9) 2- 0- 0	(24) 5- 20- 0	(39) 8- 40- 0	(54) 12- 0- 0
(10) 2- 13- 20	(25) 5- 33- 20	(40) 8- 53- 20	(55) 12-13- 20
(11) 2- 26- 40	(26) 5- 46- 40	(41) 9- 6- 40	(56) 12-26- 40
(12) 2- 40- 0	(27) 6- 0- 0	(42) 9- 20- 0	(57) 12-40- 0
(13) 2- 53- 20	(28) 6- 13- 20	(43) 9- 33- 20	(58) 12-53- 20
(14) 3- 6- 40	(29) 6- 26- 40	(44) 9- 46- 40	(59) 13- 6- 40
(15) 3- 20- 0	(30) 6- 40- 0	(45) 10- 0- 0	(60) 13-20- 0

For example in a nativity the longitude of the Moon (Chandraspasta) is 11-20-37-21 and the stretch of Revti Nakshatra being from 11-16-40 to 12-0-0:

Longitude of the Moon	11-20-37-
Commencement of Revti	11-16140-0
Elapsed portion of Revti	3-57-21

By refering to the above table we will find that the 17th part ended at 3-46-40 and the 18th part will end at 4-0-0. Therefore by the elapsing of 17th part the effect of its Chandrakriya viz 'one who studies vedas' will be taken into account which means that the native will be a learned person.

Chandra Avastha

For finding out Chandra Avastha the stretch of a Nakshatra has to be divided into 12 parts. Thus one part will come to 1-6-40.

Tables

	D M S		D M S		D M S
(1)	1- 6- 40	(5)	5- 33-20	(9)	10- 0- 0
(2)	2- 13-20	(6)	6- 40- 0	(10)	11- 6- 40
(3)	3- 20- 0	(7)	7- 46-40	(11)	12-13-20
(4)	4- 26-40	(8)	8- 53-20	(12)	13-20- 0

For example the elapsed portion of Revti Nakshatra is 3°-57 21". The third part ends at 3°-20-0 The 4th part will end at 4°-26'-40". Therefore the effect of 4th part will be taken into account which is 'distinguished for becoming a ruler'

Chandravela

For finding out the Chandravela the stretch of a Nakshatra viz 13°-20' has to be divided into 36 parts. One part will thus come to 13'-13"-20"'

	D M S		D M S		D M S
(1)	0- 22-13-20	(13)	4- 48-53-20	(25)	9- 15-33-20
(2)	0- 44-26-40	(14)	5- 11- 6- 40	(26)	9- 37-46-40
(3)	1- 6- 40- 0	(15)	5-33-20- 0	(27)	10- 0- 0- 0
(4)	1- 28-53-20	(16)	5- 55-13-20	(28)	10-22-13-20
(5)	1- 57- 6- 40	(17)	6- 17-46-40	(29)	10-49-26-40
(6)	2- 13-20- 0	(18)	6- 40- 0- 0	(30)	11- 6- 40- 0
(7)	2- 35-33-20	(19)	6- 2- 13-20	(31)	11-28-53-20
(8)	2- 57-46-40	(20)	7- 24-26-40	(32)	11-51- 6- 40
(9)	3- 20- 0- 0	(21)	7- 46-40- 0	(33)	12-13-20- 0

(10) 3- 42-13-20	(22) 8- 8-53-20	(34) 12-35-33-20
(11) 4- 4-26-40	(23) 8-31-6-40	(35) 12-57-46-40
(12) 4-26-40- 0	(24) 8-53-20- 0	(36) 13-20-0- 0

For example if the elapsed portion of Revti Nakshatra is 3°-57'-21". Part 10 ends 3°-42'-13"-20". Part 11 ends 4°-4'-26"-40". Therefore it falls in 11th part. The effects of this 'taking poison' which means the nature is fed up with life and wants to get rid of it.

जातके च मुहूर्ते च प्रश्ने चन्द्रक्रियादयः ।
सम्यक् फलप्रदास्तस्माद्विशेषेण विचिन्तयेत् ॥ २० ॥

20. The Chandrakriya, Chandra Avastha and Chandravela described above will be found very useful and effective in the case of a birth, muhurta and a quary. One ought therefore to pay particular attention to them before making any prediction.

पक्षोद्भवं हिमकरस्य विशिष्टमाहुः
स्थानोद्भवं तु बलमप्यधिकं परेषाम् ।
तत्संप्रयुक्तमितरैरधिकाधिकं स्या-
दन्यानि तेन सदृशानि बहूनि ते स्युः ॥ २१ ॥

21. Paksha Bala (fortnightly strength) is of special importance to the Moon and Sthana Bala is of some importance to the other planets. When this strength added to other kinds of strength of a planet, it will add more strength to that planet. There are many such types of strength.

Number of Bala Pinda

॥ बलपिण्डसंस्था ॥

सार्द्धानि षट् तीक्ष्णकरो बलीयान् चन्द्रस्तु षट् पञ्च वसुन्धराजः ।
सप्तेन्दुसूनो रविवद्गुरोस्तु सार्द्धानि पञ्चाथ सितो बली स्यात् ॥ २२ ॥

22. The Sun is said to be strong where he obtains 6.5 Rupas of strength. The Moon is strong with 6 Rupas, Mars with 5 Rupas, Mercury with 7 Rupas, Jupiter with 8.5 Rupas, Venus with 5.5 Rupas.

मन्दस्तु पञ्चैव हि षड्बलानां संयोग एवापरथान्यथा स्युः ।
एवं ग्रहाणां स्वबलाबलानि विचिन्त्य सम्यक्कथयेत्फलानि ॥ २३ ॥

23. Saturn is declared strong with 5 Rupas of strength. If Shadbala Pinda of planet be less than the strength number given above, he will be considered weak. In this manner the strength of each planet should be taken into account before making prediction.

Notes: It has already been indicated above what should be the strength of a planet under Shad Bala scheme, to be declared strong. Now we consider it useful to describe the views of other authorities as to when he should be declared strong on the basis of the five kinds of strength viz. (1) Sthan Bala, (2) Dik Bala, (3) Chesta Bala, (4) Kala Bala and (5) Ayana Bala. We have not mentioned Naisargika Bala because it is always the same in every birth chart. The following table shows how much strength is required for the various planets to be declared strong:

Planet	Sthan	Dik	Chesta	Kala	Ayana	Total
	R S	R S	R S	R S	R S	R S
Sun	2-45	0-35	0-50	1-52	0-30	6-32
Moon	2-13	0-50	0-30	1-40	0-40	5-53
Mars	1-16	0-30	0-40	1-7	0-20	4-13
Mercury	2-45	0-35	0-50	1-52	0-30	6-32
Jupiter	2-45	0-35	0-50	1-52	0-30	6-32
Venus	2-13	0-50	0-30	1-40	0-40	5-53
Saturn	1-36	0-30	0-40	1-7	0-20	4-13

लग्नादिकानामधिपस्य पिण्डे रूपान्विते तद्बलपिण्डमाहुः ।
गृहस्य यस्यां दिशि दिग्बलं स्यात्तद्भाववीर्यं सहितस्य दृष्ट्या ॥ २४ ॥

इति मन्त्रे9बरविरचितायां फलदीपिकायां षड्बलनिरूपणं
नाम चतुर्थोध्यायः ।

24. To ascertain the strength of the Lagna and other house add one Rupa to the strength of the lord of the Bhava concerned. Further add to them the Dik Bala and Drig Bala of that house. The sum total would be the Bhava Bala required.

Notes: If the Bhava is aspected or associated with its lord, Jupiter, Venus or Mercury or be aspected by Jupiter or Mercury, the strength so obtained should also be taken into account in determining the strength of a house (See verse 6 of this Chapter).

Thus ends the fourth chapter on "Determination of Shadabalas" in Phaladeepika composed by Mantreswara.

पञ्चमोऽध्याय:

Chapter 5

कर्मजीवोऽध्याय:

Source of livelihood

अर्थाप्ति कथयेद्विलग्नशशिनोः प्राबल्यतः खेचरैः
कर्मस्थैः पितृमातृशात्रवसुहृद्भ्रात्रादिभिः स्त्रीधनात्
भृत्याद्वा दिननाथलग्नशशिनां मध्ये बलीयांस्ततः
कर्मेशस्थनवांशराशिपवशाद्वृत्तिं जगुस्तद्विदः ॥ १ ॥

1. Which planet helps to acquire wealth? Which planet is in the 10th to the Lagna or Moon whoever is stronger? The source of acquisition of wealth will be father if the planet be the Sun, mother if the planet be the Moon, an enemy in case of Mars, a friend in case of Mercury, a brother in case of Jupiter, a wife in case of Venus and a servant in case of Saturn.

The profession of the native will be that assigned to the lord of the Navamsa occupied by the lord of the 10th house from the Lagna, from the Moon and the Sun (severally) whoever is the strongest.

Notes—It will be seen in the verse that the source of acquisition of wealth has been limited to relations and some other persons. In ancient times when this work was written, the sources of income were limited. In modern times the situation is quite different. For example, it is stated that in case of the Sun the accrual of wealth could be from father. No doubt, the Sun governs and is significator should be taken into consideration for determining the source of income. The same could apply to other planets. For example, if there be a strong Moon in the 10th from the lagna, the income can be predicted from white coloured articles (milk, pearls, silk, white clothes etc.), from articles coming out of water, from silver, from business with foreign lands etc.

For the other part of the verse we will try to explain its meaning through a chart.

The Lagna is Leo. The Sun is in Scorpio. The Moon is in Pisces. Taurus is the sign 10th to the Lagna. Suppose the lord of this house Venus is in Libra 5 degrees. Then Venus would be in Scorpio Navamsas in Libra. The Navamsa of Scorpio falls between 3°-30' to 6°-40'. The lord of Scorpio Navamsa is Mars. Therefore, we will take that the source of livelihood (profession) would be in any of the significations of Mars.

Moon			
			Lagna
	Sun	Merc.	Jupt

If the Sun be the strongest, Leo will be the 10th sign and its lord is the Sun. Suppose the Sun is in Scorpio-26 degrees, he will be in Aquarius navamsa (because Aquarius Navamsa falls in 23°-20' to 26°-40' of Aquarius). Saturn will, thus, be the lord of the Navamsa of the Sun. Therefore the sources of livelihood will be in accordance with any of the characteristics and significations of Saturn.

If the Moon be stronger than the Lagna and the Sun, Sagittarius will be the sign 10th to the Moon whose lord is Jupiter. If Jupiter is in 15 degrees of Virgo, he will be in Taurus Navamsa (because in Virgo, Taurus Navamsa falls in 13°-20' to 16°-40'). The lord of this Navamsa is Venus. Therefore, the sources of livelihood will be in accordance with the characteristics and significations of Venus.

A question arises why should only the lord of the 10th house from the Lagna, the Sun and the Moon Whoever be the strongest, should be considered and why not assessment should be made from all the three vis., the lord of the Lagna, lord of the Moon sign and the lord of the Sun sign. Many learneds are of the view that equal importance should be given to all the three lords because there are some who have only one source of income while others have varied sources of income.

फलद्रुमैर्मन्त्रजपैश्चशाठ्याद्द्यूतानृतैः कम्बलभेषजाद्यैः ।
धातुक्रियाद्वा क्षितिपालपूज्याज्जीवत्यसौ पङ्कजवल्लभांशे ॥२॥

2. The sources of livelihood of the native will be through fruit bearing trees, by the recitation of mantras, by fraud and cunningness,

by gambling, by speaking lies, through wool, medicines and the like, by working on metals or through service under a king or respectable person, if the lord of the 10th house be placed in the Navamsa of the Sun.

जलोद्भवानां क्रयविक्रयेण कृषिक्रियागोमहिषीसमुत्थैः ।
तीर्थाटनाद्वा वनिताश्रयाद्वा निशाकरांशे वसनक्रयाद्वा ॥ ३ ॥

3. The sources of income or livelihood will be through trade in water-products (pearls, corals etc.), agriculture and cattle breeding, pilgrimage to holy places, service under a woman and trade in drapery, if the Navamsa occupied by the lord of the 10th house is that of the Moon.

भौमांशके धातुरणप्रहारैर्महानसाद्भूमिवशात्सुवर्णात् ।
परोपतापायुधसाहसैर्वा म्लेच्छाश्रयात्सूचकचोरवृत्त्या ॥४॥

4. The sources of income or livelihood will be through metals, serving for fighting battles, cooking, lands, gold, causing troubles to others, weapons, adventure, association with wicked men, spying or through theft if the lord of the 10th house occupies the Navamsa of Mars.

काव्यागमैर्लेखकलिप्युपायैर्ज्योतिर्गणज्ञानवशाद्बुधांशे ।
परार्थवेदाध्ययनाज्जपाच्च पुरोहितव्याजवशात्प्रवृत्तिः ॥ ५॥

5. In a nativity where the lord of the 10th house is posited in the Navamsa owned by Mercury, the earning will be through composition of poem, study of sacred scripture, by being a writer, or through clerical work or through tricks, through the knowledge of astrology, through the study of Vedas, by recitation of Mantras, through priesthood or by some pretext.

जीवांशके भूसुरदेवतानां समाश्रयाद्भूमिपतिप्रसादात् ।
पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशेन कुसीदवृत्त्या ॥ ६ ॥

6. If the Navamsa be that of Jupiter, the sources of livelihood or earning will be through dependence on Brahmins, or through dependence on temples (serving as priests etc.) or religious Ashramas, through the beneficience of the king (Government), through study of Puranas, Shastras, or Vedas, through practising

of righteous paths and actions, or by religious instruction.

स्त्रीसंश्रया महिषीगजाश्वैस्तौर्यत्रिकैर्वा रजतैश्चगन्धैः ।
क्षीराद्यलङ्कारपटीपटाद्यैः शुक्रांशकेऽमात्यगुणैः कवित्वात् ॥ ७ ॥

7. If the Navamsa be that of Venus, the sources of earning will be through dependence, serving a woman (she may be wife, prostitute, queen, a film actress or any other woman), through cows, buffaloes, elephants, horses, etc., through teaching music or through musical performances, by singing or dancing, through silver (sale and purchase), scents, milk, curd etc., ornaments, through silken and other expensive dress materials, by being a companion or aides of a lady of high standing, or by his poetic talents.

शन्यशके मूलफलैः श्रमेण प्रेष्यैः खलैर्नीचधनैः कुधान्यैः ।
भारोद्वहत्कुत्सितमार्गवृत्या शिल्पाधिभिर्दारुमयैर्वधाद्यैः ॥ ८ ॥

8. If the Navamsa be that of Saturn, the sources of income or livelihood, will be through dealing in roots and fruits, by hard physical labour, through servants or menials, rogues and through the earnings of men of low morality, through grains of bad quality, by carrying loads, by following low kind of professions, through sculpture, wooden materials, and by serving under a butcher.

अंशेशे बलवत्ययत्नधनसप्राप्तिं बलोनेंऽशपे
स्वल्पं प्रोक्तफलं भवेदुदयतः कर्मर्क्षदेशे फलम् ।
अंशस्योक्तदिशं वदेत्पतियुते दृष्टे स्वदेशे फलं
सत्यन्यैः परदेशजं तदधिपस्यांशे स्वदेशे स्थिरे ॥ ९ ॥

9. If the lord of Navamsa be strong, there will be accrual of wealth without any obstacle or exertion. If it be weak, very little earning may be expected. The country from which the accrual of wealth will be indicated by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. If the sign be occupied or aspected by its lord, the source of income will be found in his own country. The same will happen when the Navamsa occupied by the lord of the 10th house by a fixed sign. If the sign of the 10th house be occupied or aspected by planet other than its lord, the person concerned will earn in the place other than his native land.

Thus ends the fifth chapter on "Profession & Livelihood" in Phaladeepika composed by Mantreswara.

षष्ठोऽध्याय:

Chapter 6

योगाऽध्याय:

YOGAS

रुचकभद्रकहंसकमालवा: सशशका इति पञ्च च कीर्तिता: ।
स्वभवनोच्चगतेषु चतुष्टये क्षितिसुतादिषु तान् क्रमशो वदेत् ॥ १ ॥

1. If Mars occupies Aries or Scorpio (his own signs), or Capricorn (his sign of exaltation), identical with a kendra, the yoga so formed is knwon as Ruchaka.

If Mercury occupies Gemini (his own sign) or Virgo (his sign of exaltation) identical with a kendra, the Yoga so formed is called Bhadra Yoga.

If Jupiter occupies Sagittarius or Pisces (his own sign) or Cancer (his sign of exaltation) identical with a kendra, the Yoga arising from such a disposition is known as Hamsa Yoga.

If Venus occupies Taurus or Libra (his own sign) or Pisces (his sign of exaltation) identical with a kendra, the Yoga so formed is called Malavya Yoga.

If Saturn occupies Capricorn or Aquarius (his own sign) or Libra (his sign of exaltation), the Yoga so formed is known as Sasa Yoga.

Notes– These five Yogas have been named as Pancha Mahapurusha Yogas. Jataka Parijata has defined these Yogas as under :-

"According as Mars, Mercury, Jupiter, Venus or Saturn possessing the greatest strength and occupying a kendra is in Moolatrikona, Swakshetra or Swochcha, the resulting Rajayogas will be named Ruchaka, Bhadra, Hamsa, Malavya and Sasa the beautiful"

According to Saravali "Venus, Mars, Saturn, Jupiter and

Mercury remaining in their respective own houses or exaltation signs, identical with kendra cause Malavya, Ruchaka, Sasa, Hamsa and Bhadra Yogas respectively"

But it is imperative that Yogas will give the promised effects only when the Lagna or the Moon and the Yoga forming planets are without blemish. In other words they are vested with strength and are not associated with or in conjunction with malefics, are not combust and not placed between malefics.

As the names of Yogas denote the presons with such Yogas at birth become Mahapurushas or illustrious persons. We have also found that the many of the noted politicians and administrators had one or more of such yogas present in their birth charts, some illustrative birth charts are given below :

दीर्घास्यो बहुसाहसाप्तविभवः शूरोऽरिहन्ता बली
गर्विष्ठो रुचके प्रतीतगुणवान् सेनापतिर्जित्वरः ।
आयुष्मान् सकुशाग्रबुद्धिरमलो विद्वज्जनश्लाघितो
भूपो भद्रकयोगजोऽतिविभवश्चास्थानकोलाहल : ॥ २ ॥

2. The person born in Ruchaka Yoga has a long face. He acquires wealth by performing courageous deeds. He will be full of valour and powerful, will conquer his enemies and will be arrogant. He will become famous by virtue of merits and will be commander of an army and will be successful in all his ventures.

Stalin

Moon Sat	Mars		Ketu
Jup			
SUN RAHU	MERC	VEN L	

Ruchaka and Malavya Yogas

The person with Bhadra Yoga at birth will be longlived. He will be intelligent, will be clean (pure thoughts and clean body), praised by learned persons, very rich and prosperous and eloquent in his speeches.

हंसे सद्भिरभिष्टुतः क्षितिपतिः शंखाब्जमत्स्यांङ्कुशै–
श्चिह्नै पदकराङ्कितः शुभवपुर्मृष्टान्नभुग्धार्मिकः ।
पुष्टाङ्गो धृतिमान्धनी सुतवधूभाग्यान्वितो वधनो
मालव्ये सुखभुक्सुवाहनयशा विद्वान्प्रसन्नेन्द्रियः ॥ ३ ॥

3. The person born with Hamsa Yoga at birth, will be a king, a high political or gverment dignitary respected by good people. He will have in his hands and feet marks of Conch, Lotus, Fish and Ankusha. His body will be beautiful, will eat delicious food and will be virtuous.

The person born in Malavya Yoga will have strong limbs, will be very rich, blessed with wife and children and good fortune. He will be prosperous, will enjoy pleasures of life, will possess good vehicles and become renowned and learned. He will have imperturbed senses.

शस्तः सर्वजनैः सुभृत्यबलवान् ग्रामाधिपो वा नृपो
दुर्वृत्तः शशयोगजोऽन्यवनितावित्तान्वितः सौख्यवान् ।
लग्नेन्द्वोरपि योगपञ्चकमिदं साम्राज्यसिद्धिप्रदं
तेष्वेकादिषु भाग्यवान् नृपसमो राजा नृपेन्द्रोऽधिकः ॥ ४ ॥

4. The person with Sasa Yoga at birth will be acclaimed by all, have good servants, will be strong, will be the head of a village or a king. He will be wicked by nature and will associate with women not his own. He will be inclined to use other's wealth and will be happy.

These five yogas reckoned from the Lagna as well as from the Moon and will be found effective from both the places. They bestow on the native an empire and perfection. The person with one such yoga will be fortunate, with two such yogas will be equal to a king, with three he will be a king, four such yogas will make him a sovereign of sovereigns (Emperor) and with five such yogas the person will be superior to an Emperor.

Dr. Radha Krishnan

			Rahu Ven
Ketu			Sun Moon
	Mars	Merc. Jup. Sat.	

Bhadra Yoga
and
Moti Lal Nehru

Moon	Sun Merc. Ven.	Mars	Ketu
			L Jupt.
			Saturn
Rahu			

Hamsa Yoga

विधोस्तु सुनफानफाधुरुधराः स्वरिःफोभय-
स्थितर्विरविभिर्ग्रहैरितरथा तु केमद्रुमः ।
हिमत्विषि चतुष्टये ग्रहयुतेऽथ केमद्रुमो
न हीति कथितोऽथवा हिमकराद्ग्रहैः केन्द्रगैः ॥ ५ ॥

5. Three yogas, viz, Sunapha, Anapha and Durudhara are formed when the planets occupy the 2nd and 12th houses reckoned from the Moon. There will be Kemadruma yoga if the above three Yogas are absent. Some learneds are of the opinion that there will be Kemadruma Yoga if (1) When a Kendra or the Moon is associated with a planet (2) When there is a planet in a Kendra from the Moon.

Notes—According to Saravali Kemadruma Yoga is formed if at least one of the said three yogas (viz., Sunapha, Anapha and Durudhara) is not present or if the Moon's angles (Kendras) are devoid of angles or if she is unaspected by all the planets. Such yoga causes extreme difficulties.

Jawahar Lal Nehru

			Rahu
			Moon
			Saturn
Jup Ketu	Sun	Merc Ven	Mars

Malavya Yoga

According to Hora Sara (an ancient treatise on Astrology by Prithuyasas) the Anapha, Sunapha and Durudhara Yogas will not put to effect if the Moon's or Lagna's angles are not occupied. In such case, the Yoga arising is called Kemadruma which makes even a king beg. To explain this further it may be said that for obtaining Kemadruma, the Moon should not have a planet on either side or with it. The Sun's presence and of course that of nodes, will not nullify the Kemadruma Yoga. But if there is a planet in any of the Moon angles or from the angles of Lagna, or if the Moon herself angular to the Lagna, the Kemadruma Yoga does not exist.

Sardar Patel

Rahu	L	Moon	
Mars Saturn			
		Merc. Sun Jup. Venus	Ketu

Sasa and Ruchaka Yogas

There are other kinds of Kemadruma Yogas mentioned in Jataka

Parijata which are as follows :-

(1) The Moon in Lagna or the 7th but not aspected by Jupiter.
(2) All the planets devoid of strength and less Bindus in Ashtakavarga.
(3) The Moon in case of a night birth if in fall or in enemy's Rasi/Navamsa and aspected by the 10th lord.
(4) The Moon in Scorpio Navamsa joining a malefic and aspected by Lagna lord.
(5) The waning Moon in Neecha Rasi for a night birth.
As rogards Anapha, Sunapha and Durudhara Yogas according to Saravali by all possible permutations and transmutations, one can see 30 kinds of Sunapha yoga, 30 kinds of Anapha and 180 kinds of Durudhara yogas. For details please consult English translation and commentary of Saravali published by Ranjan Publications.

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा
भवति हि सुनफायां धीधनख्यातिमांश्च ।
प्रभुरमदशरीरः शीलवान् ख्यातकीर्ति–
र्विषयसुखसुवेषो निर्वृतश्चानफायम् ॥ ६ ॥

6. The person with Sunapha Yoga at birth will be a monarch or his equal with self acquired property and respected and renounced for his intellectual ability and riches. The person born with Anapha Yoga will be powerful, will enjoy good health and will have sweet temperament. He will be famous and all worldly comforts will be available to him. He will be well dressed contented and happy.

उत्पन्नभोगसुखभाग्धनवाहनाढ्य–
स्त्यागान्वितो धुरुधुराप्रभवः सभृत्यः ।
केमद्रुमे मलिनदुःखितनीचनिःस्वाः
प्रेष्याः खलाश्च नृपतेरपि वशजाताः ॥ ७ ॥

7. The native with Durudhara Yoga will enjoy all comforts of life as may become available to a ruler and will own abundant wealth and vehicles. He will be generous and will be attended to by faithful servants.

One born under Kemadruma Yoga even if he belongs to a royal family, will become unknown and will lead a miserable life. He will be addicted to immoral ways, will face poverty, will be a menial and will be wickedly disposed.

हित्वेन्दु शुभवेसिवास्युभयचर्याख्याः स्वरिः फोभय–
स्थानस्थैः सवितुः शुभैः स्युरशुभैस्ते पापसंज्ञाः स्मृताः ।
सत्पार्श्वे शुभकर्तरीत्युदयभे पापैस्तु पापाह्वयो
लग्नाद्वित्तगतैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥ ८ ॥

8. If benefic planets other than the **Moon** (and the nodes) are posited in the 2nd, the 12th and both the Bhavas from the Sun, the Yogas so formed are known as Subhavesi, Subhavasi and Subhobhayachari respectively. But if the planets forming the Yogas are malefics, the yogas so formed are called Papavesi, Papavasi, and Papobhayachari respectively.

When the 12th and 2nd from the Lagna are occupied by benefics, the Yoga so formed is called Subhakartari. If these houses are occupied by malefics the resultant yoga is called Papakartari.

If benefics without being aspected by malefics occupy the 2nd house from the Lagna, the Yoga so arising is known as Susubha.

Notes— In most of the authoritative works of Hindu Astrology differenciation has been made between malefics and benefics in forming Subhavesi, Subhavasi and Subhobhayachari Yogas. According to them—

(1) The yoga is called Subhavesi if amongst Mars, Mercury, Jupiter, Venus and Saturn, any of them is in the 2nd to the Sun.
(2) The Yoga is known as Subhavasi if any amongst the planets mentioned above is in the 12th to the Sun.
(3) If any or more of the above planets are in the 2nd and 12th the Yoga is known as Ubhayachari Yoga.

But as will be seen from verse 8, Shri Mantreswara has made a definite and clear distinction between the Yogas formed by benefics and those formed by malefics. We feel that Mantreswara's views are very logical and therefore correct.

जातः स्यात् सुभगः सुखी गुणनिधिर्धीरो नृपो धार्मिको
विख्यातः सकलप्रियोऽतिसुभगो दाता महीशप्रियः ।
चार्वङ्गः प्रियवाक्प्रपञ्चरसिको वाग्मी यशस्वी धनी
विद्यादत्र सुवेसिवास्युभयचर्याख्येषु पादक्रमात् ॥ ९ ॥

9. The person with Subhavesi Yoga at birth will be very good looking, happy, meritorious, valiant, a king and virtuous. The person with Subhavasi Yoga will be renowned, dear to all, and very rich and prosperous. He will be governed and will be liked by the king. The native having Subhobhayachari Yoga in his birth chart will have an attractive body, will be soft spoken, will delight the world, will be eloquent, renowned and wealthy.

अन्यायाज्जतनिन्दको हतरुचिर्हीनप्रियो दुर्जनो
मायावी परनिन्दक खलरतो दुर्वृत्तशास्त्राधिकः।
लोके स्यादपकीर्तिदुःखितमना विद्यार्थभाग्यैश्च्युतो
जातश्चाशुभवेसिवास्युभयचर्याख्येषु पादक्रमात् ॥ १० ॥

10. The person with Asubhavesi Yoga at birth will unfairly defame others, will not be beautiful and will move in the company of low and wicked people. The person with Asubhavasi Yoga will be dishonest, harsh and abusive in speech and will associate with wicked people. He will be unvirtuous though he will have knowledge of Shastras and Scriptures. The person born in Asubhobhayachari yoga will suffer mentally due to dishonour in public and will be devoid of wealth and fortune.

जैवातृको विभयरोगरिपुः सुखी स्या-
दाढ्यः श्रिया च शुभकर्तरियोगजातः।
निःस्वोऽशुचिर्विसुखदारसुतोऽङ्गहीनः
स्यात्पापकर्तरिभवोऽचिरमायुरेति ॥ ११ ॥

11. Subhakartari Yoga at birth will make a person longlived fearless, healthy and without enemies. Papakartari Yoga will make the person miserable, bereft of wife and children. He will have defective limbs and will have a short life.

Notes— Saravali which makes no differences between Subhavesi and Subhavasi and Asubhavesi and Asubhavasi Yogas has given effects of different planets forming Vesi and Vasi and Ubhayachari Yogas. According to Saravali should Jupiter cause Vesi Yoga, the native will accumulate money, be learned and be good-treated. If Venus produces this yoga, the person will be timid, will face obstacles in his missions, will have pleasant (swift) movements and will be defeated. Mercury's participation indicates that native will be a servant, will suffer penury, be soft-spoken and be modest. He will be bashful. Mars denotes that native will resort to base means but will be helpful to others. If it is Saturn that causes vesi yoga, one

will join others' wives, will be wicked, will resemble an old person in appearence, will be fraudulent in disposition and be contemptuous. He will, however, have wealth.

If Jupiter should cause vasi yoga, the native will possess courage, strength and wisdom. He keeps up his word. In the case of Venus, the person will be valorous, famous, virtuous and reputed. Mercury emanating this Yoga will make one speak sweetly. He will be beautiful and will obey other's orders. The Vasi Yoga caused by Mars indicates that the subject will be victorious in war, will be famous and will own fortunes. If the Yoga is caused by Saturn, the native will be businessman, wicked, will steel others' money, will hate elders and will be husband of a pious woman

आचारवान् धर्ममतिः प्रसन्नः सौभाग्यवान् पार्थिवमाननीयः ।
मृदुस्वभावः स्मितभाषणश्च धनी भवेच्चामलयोगजातः ॥ १२ ॥

12. The person born with Amala Yoga at birth will be virtuous, will have faith in religion, will be happy, fortunate, will be honoured by the king, have an amiable nature and will always have a smile on his face.

Notes— Amala Yoga is formed when there is a benefic planet in the 10th house from the Lagna or the Moon.

सुशुभे शुभकर्तर्यां वेस्यादौ सुनभादिवत् ।
शुभैः क्रमात्फलं ज्ञेयं विपरीतमसद्ग्रहैः ॥ १३ ॥

13. The effects of Susubha, Subha Kartari and Subha Vesi and other Yogas would be the same as they are caused by benefics in case of Sunapha and other Yogas. The reverse would be the effects in case of Asubha, Papakartari and other Yogas caused by malefics.

ओजेष्वर्केन्दुलग्नान्यजनि दिवि पुमांश्चेन्महाभाग्ययोगः
स्त्रीणां तद्व्यत्यये स्याच्छशिनि सुरगुरोः केन्द्रगे केसरीति ।
जीवान्त्याष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्ति लग्ना-
च्चन्द्रे केन्द्रादिगेऽर्कादधमसमवरिष्ठाख्ययोगाः प्रसिद्धाः ॥ १४

14. Mahabhagya Yoga is caused in the case of a male if the birth is during the day (between sunrise and sunset), if the Ascendant,

the Sun and the Moon are in odd signs (viz., Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius).

Mahabhagya Yoga will arise in the case of a female if the birth is during the night time (after sunset and before sunrise) when the Ascendant, the Sun and the Moon are in even signs (viz., Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces). In this connection see the horoscope of Indira Gandhi who was born at night.

Kesari Yoga is caused when in a birth chart the Moon is in a Kendra position to Jupiter.

The Moon in the 12th, 8th or 6th house from Jupiter causes Sakata Yoga. The Sakata Yoga is cancelled if the Moon be in a Kendra position from the Ascendant (lagna).

		Jup	Ketu
			L Sat
Moon			Mars
Ven Rahu	Sun Merc		

The Adhama, Sama and Varishtha Yogas are formed when the Moon is respectvely in a Kendra, a Panaphara and an Apoklima house reckoned from the Sun.

महाभाग्ये जातः सकलनयनानन्दजनको
वदान्यो विख्यातः क्षितिपतिरशीत्यायुरमलः ।
वधूनां योगेऽस्मिन् सति धन सुमाङ्गल्य सहिता
चिरं पुत्रैः पौत्रैः शुभमुपगता सा सुचरिता ॥ १५ ॥

15. The person with Mahabhagya Yoga will be immensely popular in the public, will be very generous in giving gifts and will possess a very high reputation. He will be a ruler of the earth, will have a life span of 80 years and will be of spotless character. A female born with this Yoga will be exceedingly fortunate and possess sweet manners.

Notes—In the case of Shrimati Indira Gandhi whose horoscope we have given above, all the above effects were experienced by her in her life time except that her husband was longlived. That was due to other adverse planetary dispositions in her horoscope.

केसरीव रिपुवर्गनिहन्ता प्रौढवाक् सदसि राजसवृत्तिः ।
दीर्घजीव्यतियशाः पटुर्बुद्धिस्तेजसा जयति केसरि योगे ॥ १६ ॥

16. The person with Kesari Yoga will destroy his enemies like a lion. He will address assembly with wisdom and in a noble manner. He will be passionate and emotional in his behaviour. He will enjoy a long life and will attain a high reputation and will be intelligent. He will achieve every thing by his own valour.

क्वचित्क्वचिद्भाग्यपरिच्युतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।
लोके प्रसिद्धोऽपरिहार्यमन्तः शल्यं प्रपन्नः शकटेऽतिदुःखी ॥ १७ ॥

17. The person with Sakata Yoga at birth will be unhappy and unfortunate. He will be unable to achieve any fame and will lead an ordinary life. Sometimes his luck dawns and at other times it fades away.

			Rahu
			L Moon
			Sat
Jup Ketu	Sun	Ven, Merc	Mars

This is the horoscope of Pt. Jawahar Lal Nehru. There is Sakata Yoga as the Moon is in the 6th house from Jupiter but Sakata Yoga gets concelled as the Moon is in a Kendra from the Lagna (in the Langa itself).

कष्टमध्यमवराह्वययोगे द्रव्यवाहनयशःसुखसंपत् ।
ज्ञानधीविनयनैपुणविद्यात्यागभोगजफलान्यपि तद्वत् ॥ १८ ॥

18. The person born with Varishta Yoga, will be wealthy, will possess vehicles, will achieve fame, will enjoy happiness, will acquire knowledge and will have intellectual equipment, modesty, ability, learning and will be generous. The effects will be of a medium nature in Sama Yoga and very little in Adhama Yoga.

चन्द्राद्वा वसुमांस्तथोपचयगैर्लग्नात्समस्तैः शुभैः—
चन्द्राद्व्योम्न्यमलाह्वयः शुभखगैर्योगो विलग्नादपि ।
जन्मेशे सहिते विलग्नपतिना केन्द्रेऽधिमित्रर्क्षगे
लग्नं पश्यति कश्चिदत्र बलवान्योगो भवेत्पुष्कलः ॥ १९ ॥

19. Vasumati Yoga is formed when all the benefic planets occupy upachaya houses (3, 6, 10, 11) from the Lagna or the Moon.

Amala yoga is formed when benefics occupy the 10th house reckoned from the Lagna or the Moon.

If the lords of the signs occupied by the Lagna and the Moon be together in a Kendra or be in the house of an Adhimitra and a planet

endowed with strength aspects the Lagna, the planetary disposition so formed is known as Pushkala yoga.

तिष्ठेयुः स्वगृहे सदा वसुमति द्रव्याण्यनल्पान्यपि
क्ष्मेशः स्यादमले धनी सुतयशः सपद्युतो नीतिमान् ।
श्रीमान् पुष्कलयोगजो नृपवरैः सम्मानितो विश्रुतः
स्वाकल्पाम्बरभूषितः शुभवचाः सर्वोत्तमः स्यात्प्रभुः ॥ २० ॥

20. The person born with Vasumati yoga will always remain at his house (perhaps this means that he will not go out of his native land) and he will be very wealthy.

The person born with Amala yoga will possess lands, will be wealthy, will be blessed with sons and will be famous, prosperous and wise.

The native of Pushkala yoga will be reverred by kings, will be renowned and wealthy and will wear expensive clothes and ornaments. He will be fortunate, will be a lord of many men and achieve a high status.

सर्वे पञ्चासु षट्सु सप्तसु शुभा मालाश्च पङ्क्त्या स्थिता
यद्येवं मृतिषड्व्ययादिषु गृहेष्वत्राशुभाख्याः स्मृताः ।
स्वर्क्षोच्चे यदि कोणकण्टकयुतौ भाग्येशशुक्रावुभौ
लक्ष्म्याख्योऽथ तथाविधे हिमकरे गौरीति जीवेक्षिते ॥ २१ ॥

21. If all the planets in regular order are in the 5th, 6th and 7th houses, the yoga is known as Subhamala. If the planets should occupy the 8th, 6th and 12th houses, the yoga will become Asubhamala.

If Venus and the lord of 9th occupy their own or exaltation houses identical with Trikona or Kendra, the yoga so formed is called Lakshmi Yoga. If the Moon be in his own or exaltation house identical with Kendra or Trikona and be aspected by Jupiter, the resulting Yoga is called Gouri Yoga.

जनाधिकारी क्षितिपालशस्तो भोगी प्रदाता परकार्यकर्ता ।
बन्धुप्रियः सत्सुतदारयुक्तो धीरः सुमालाह्वययोगजातः ॥ २२ ॥

22. The person with Sumala Yoga at birth will be an administrator or high official, will be reverred by king and will indulge in pleasures of life. He will be generous, will be helpful to others and

will be devoted to his kinsmen. He will be brave and will be blessed with a virtuous wife and sons.

कुमार्गयुक्तोऽशुभमालिकाख्ये दुःखी परेषां वधकृत् कृतघ्नः ।
स्यात्कातरो भूसुरभक्तिहीनो लोकाभिशप्तः कलहप्रियः स्यात् ॥ २३ ॥

23. The person with Asubhamala Yoga at birth will be way ward, will be unhappy, will torture or kill others, will be timid and ungrateful, will not pay respect to Brahmins, will be unpopular and quarrelsome.

नित्यं मङ्गलशीलया वनितया क्रीडत्यरोगी धनी
तेजस्वी स्वजनान् सुरक्षति महालक्ष्मीप्रसादालयः ।
श्रेष्ठान्दोलिकया प्रयाति तुरगस्तम्बेरमाध्यासितो
लोकानन्दकरो महीपतिवरो दाता च लक्ष्मीभवः ॥ २४ ॥

24. The native with Lakshmi Yoga will be constantly engaged in enjoyment with a woman of noble temperament. He will be brilliant. He will be capable of providing protection to his men and will be a favourite of Goddess Lakshmi (very wealthy). He will be free from diseases. He will enjoy rides in beautiful palanquines, horses or elephants (He will have the privilege of travelling in luxurious conveyances). He will be generous in gifts and will be a capable ruler favourite of his subjects.

सुन्दरगात्रः श्लाघितगोत्रः पार्थिवमित्रः सद्गुणपुत्रः ।
पङ्कजवक्त्रः संस्तुतजैत्रो राजति गौरीयोगसमुत्थः ॥ २५ ॥

25. The native with Gouri Yoga will have a beautiful body and will be a friend of the king. He will possess good qualities and will be blessed with sons. He will belong to an illustrious family. His face will be like a lotus. He will be praised for his successes (over enemies).

शुक्रवाक्पतिसुधाकरात्मजैः केन्द्रकोणसहितैर्द्वितीयगैः ।
स्वोच्चमित्रभवनेषु वाक्पतौ वीर्यगे सति सरस्वतीरिता ॥ २६ ॥

धीमान्नाटकगद्यपद्यगणनालङ्कारशास्त्रेष्वयं
निष्णात कविताप्रबंधरचनाशास्त्रार्थपारंगतः ।
कीर्त्याक्रान्तजगत्त्रयोऽतिधनिको दारात्मजैरन्वितः ।
स्यात् सारस्वतयोगजो नृपवरैः संपूजितो भाग्यवान् ॥ २७ ॥

26-27. If Mercury, Jupiter and Venus be in Kendra or Trikona from the lagna or be in the 2nd house and Jupiter be in his own sign, friend s sign or in his sign of exaltation, the planetary combination so formed is called Saraswati yoga. The horoscope of Moti Lal Nehru illustrates Saraswati Yoga.

Moon		Mars	Ketu
			I Jup
Sun Merc Ven			Sat
Rahu			

In this Jupiter, Mercury and Venus are in Kendra and Jupiter with Digbala is exalted in Lagna, forming a perfect Saraswati Yoga.

The Native with Saraswati Yoga at bith will be highly intelligent. He will be very competent in composing prose, drama, poetry and will be learned in Alankar Shastra and Mathematics. He will be skilled in poetry, in narrative composition and in the exposition of sacred texts. His fame will spread over the three worlds. He will be extremely wealthy and will be blessed with wife and children. He will be fortunate and will be reverred by the greatest of the kings.

लग्नाधीश्वरभास्कराभृतकराः केन्द्रत्रिकोणाश्रिताः
स्वोच्चस्वर्क्षसुहृद्गृहानुपगताः श्रीकण्ठयोगो भवेत् ।
तद्वद्भार्गवभाग्यनाथशशिजाः श्रीनाथयोग्यस्तथा
वागीशात्मपसूर्यजा यदि तदा वैरिञ्चियोगस्ततः ॥ २८ ।

28. If the Lord of the Lagna, the Sun and the Moon being in their sign of exaltation, own sign or a friend's sign, occupy kendra or trikona, the yoga so formed is called Srikantha Yoga.

If Venus, the lord of the 9th and Mercury be in similar position, the yoga formed is known as Srinatha Yoga.

If Jupiter, the lord of the 5th and Saturn be similarly disposed, the yoga so formed is termed as Virinchi Yoga.

रुद्राक्षाभरणो विभूतिधवलच्छायो महात्मा शिवम्
ध्यायत्यात्मनि सन्ततं सुनियमः शैवव्रते दीक्षितः ।
साधूनामुपकारकः परमतेष्वेवानसूयो भवेत
तेजस्वी शिवपूजया प्रमुदितः श्रीकण्ठयोगोद्भवः ॥ २९ ॥

29. The person with Srikantha Yoga at birth will wear Rudraksha rosaries and his body will look white shining by besmearing the sacred ashes. He will be very liberal and will be constantly in meditation of Lord Shiva. He will regularly and rigidly perform the prescribed rites and will submerge himself in the worship of Lord

Shiva. He will be a friend of the virtuous and will have no animosity against any other religious belief. He will become influential and his heart will be enlightened by the worship of Lord Shiva.

लक्ष्मीवान् सरसोक्तिचाटुनिपुणो नारायणाङ्काङ्कितः
तन्नामाङ्कितहृद्यपद्यमनिशं संकीर्तयन् सज्जनैः ।
तद्भक्तापचितो प्रसन्नवदनः सत्पुत्रदारान्वितः
सर्वेषां नयनप्रियोऽतिसुभगः श्रीनाथयोगोद्भवः ॥ ३० ॥

30. The native of Srinatha Yoga will be wealthy, splendourous and soft spoken. His Manner of speaking will be pleasant and witful. He will have in his body marks of Lord Narayana (such as conch, chakra, etc.). He will, along with other devotees or virtuous persons, be engaged in the recitations of religious songs about greatness of Narayana. He will be devotee of Vishnu. He will be respected by other persons. He will be very handsome and attractive and others are pleased in coming in contact with him. He will be blessed with a virtuous wife and noble sons (children).

ब्रह्मज्ञानपरायणो बहुमतिर्वेदप्रधानो गुणी
हृष्टो वैदिकमार्गतो न चलति प्रख्यातशिष्यव्रजः ।
सौम्योक्तिर्बहुवित्तदारतनयः सद्ब्रह्मतेजोज्वल-
न्दीर्घायुर्विजितेन्द्रियो नतनृपो वैरिञ्चियोगोद्भवः ॥ ३१ ॥

31. The person with Virinchi Yoga at birth will be extremely intelligent. He will be fully absorbed in the knowledge of Brahm. He will never deviate from the code of conduct prescribed by the Vedas. He will be full of good qualities and will always be happy at heart. He will have many distinguished disciples. He will be sweet and noble in his speech and will be blessed with much wealth, wife and children. He will shine with spiritual lustre. He will be longlived, will have complete control over his senses and will be reverred by kings.

अन्योन्यं भवनस्थयोर्विहगयोर्लग्नादिरिःफान्तकं
भावादीश्वरयोः क्रमेण कथिताः षट्षष्टियोगा जनैः ।
त्रिंशद्दैन्यमुदीरितं व्ययरिपुच्छिद्रादिनाथोत्थिता-
स्त्वष्टौ शौर्यपतेः खला निगदिता शेषा महाख्या स्मृता ॥ ३२ ॥

32. When two lords of different houses mutually interchange places, that is, they occupy the house of each other, such a disposition of planets is known as Parivartana yoga. The interchanges of the pairs of the bhava lords will number 66 beginning from the Lagna and ending with the 12th. Out of these 66 parivartana Yogas, 30 are caused by the lords of the 6th, 8th and 12th and are called Dainya yogas. 8 such Parivartana Yogas are caused by the lord of the 3rd and are

termed as Kahala yogas. The remaining 28 are known as Maha Yogas.
Notes—Following are the details of the yogas mentioned above

28. Maha Yogas

(1) The lord of the Lagna in the 2nd and the lord of the 2nd in Lagna, (2) the lord of the Lagna in the 4th and the lord of the 4th in lagna (3) the Lord of the Lagna in the 5th and the lord of the 5th in Lagna, (4) the lord of the Lagna in the 7th and the Lord of the 7th in Lagna (5) the Lord of the Lagna in the 10th, and the Lord of the 10th in the Lagna, (7) the lord of the Lagna in the 11th and the lord of the 11th in the Lagna, (8) the lord of the 2nd in the 4th and the lord of the 4th in the 2nd, (9) the lord of the 2nd in the 5th and the lord of the 5th in the 2nd, (10) the lord of the 2nd in the 7th and the lord of the 7th in the 2nd, (11) the lord of the 2nd in the 9th and the lord of the 9th in the 2nd, (12) the lord of the 2nd in the 10th and the lord of the 10th in the 2nd, (13) the lord of the 2nd in the 11th and the lord of the 11th the 2nd, (14) the lord of the 4th in the 5th and the lord of the 5th in the 4th (15) the lord of 4th in the 7th and the lord of the 7th in the 4th, (16) the lord of the 4th in the 9th and the lord of the 10th in the 4th, (17) the lord of 4th in the 11th and the lord of 11th in the 4th, (19) the lord of the 5th in the 7th and the lord of the 7th in the 5th, (20) the lord of the 5th in the 9th and the lord of the the 9th in the 4th, (17) the Lord of the 4th in the 10th and the lord of 9th in the 5th, (21) the lord of the 5th in the 10th and the lord of the 10th in the 5th, (22) the lord of the 5th in the 11th and the lord of the 11th in the 5th, (23) the lord of the 7th in the 9th and the lord of 9th in the 7th, (24) the lord of the 7th in the 10th and the lord of 10th in the 7th, (25) the lord of 7th in the 11th and the lord of the 11th in the 7th, (20) the lord of the 9th in the 10th and the lord of the 10th in the 9th, (27) the lord of the 9th in the 11th and the lord of the 11th in the 9th (28) the lord of the 10th in the 11th and the lord of the 11th in the 10th.

30. Dainya Yogas

(1) The lord of the 6th in the Lagna and the lord of Lagna in the 6th, (2) the lord of the 6th in the 2nd and the lord of the 2nd in the 6th, (3) the lord of the 6th in the 3rd and lord of the 3rd in the 6th, (4) the lord of the 6th in the 4th and the lord of the 4th in the 6th, (5) the lord of the 6th in the 5th and the lord of the 5th in the 6th, (6) the lord of the 6th in the 7th and the lord of the 7th in the 6th, (7) the lord of the 6th in the 8th and the lord of the 8th in the 6th, (8) the lord of the 6th in the 9th and the lord of the 9th in the 6th, (9) the lord of the 6th in the 10th and the lord of 10th in the 6th (10) the lord of 6th in the 11th and the lord of the 11th in the 6th (11) the lord of the 6th in the 12th and the lord of the 12th in the 6th. (12) The lord of the 8th in Lagna and the lord of Lagna in the 8th, (13) the lord of the 8th (14) the lord of the 8th in 3rd and the lord of the 3rd in the 8th, (15) the lord of the 8th in the 4th and the

lord of the 4th in the 8th, (16) the lord of the 8th in the 5th and the lord of the 5th in the 8th, (17) the lord of 8th in the 7th and the lord of 7th in the 8th, (18) the lord of the 8the in the 9th and the lord of the 9th in the 8th, (19) the lord of the 8th in the 10th and the lord of the 10th in the 8th, (20) the lord of the 8th in 11th and the lord of the 11th in the 8th, (21) the lord of the 8th in the 12th and the lord of 12th in the 8th. (22) the lord of the 12th in the Lagna and the lord of the Lagna in the 12th, (23) the lord of the 12th in the 2nd and the lord of the 2nd in the 12th, (24) the lord of the 12th in the 3rd and the lord of the 3rd in the 12th, (25) the lord of the 12th in the 4th and the lord of the 4th in the 12th, (26) the lord of the 12th in the 5th and the lord of the 5th in the 12th (27) the lord of the 12th in the 7th and the lord of the 7th in the 12th, (28) the lord of 12th, (29) the lord of 12th in the 10th and lord of the 10th in the 12th, (30) the lord of the 12th in the 11th and the lord of the 11th in the 12th.

8. Kahala Yogas

(1) The Lord of the Lagna in the 3rd and the lord of the 3rd in the Lagna, (2) the lord of the 2nd in the 3rd and the lord of the 3rd in the 2nd, (3) the lord of the 4th in the 3rd and the lord of the 3rd in the 4th (4) the lord of the 5th in the 3rd and the lord of the 3rd in the 5th, (5) the lord of the 7th in the 3rd and the lord of the 3rd in the 7th, (6) the lord of the 9th in the 3rd and the lord of the 3rd in the 9th, (7) the lord of the 10th in the 3rd and the lord of the 3rd in the 10th, and (8) the lord of the 11th in the 3rd and the lord of the 3rd in the 11th.

मूर्ख: स्यादपवादको दुरितकृन्नित्य सपत्नार्दित:
क्रूरोक्ति: किलदैन्यजश्चलमतिर्विच्छिन्नकार्योद्यम: ।
उद्वृत्तश्च खले कदाचिदखिलं भाग्यं लभताखिलं
सौम्योक्तिश्च कदाचिदेवमशुभं दारिद्र्य दु:खाधिकम् ॥ ३३ ॥

33. The person with Dainya Yoga at birth will be a fool, will revile others and indulge in sinful deeds. He is always in trouble from his enemies. He will speak harshly and will not have a stable mind. He will encounter obstacles in all his ventures.

The native with Kahala Yoga will occasionally be haughtly and sometimes sweet in his speech. There will be occasions when he will be very prosperous and then will be driven to poverty, unhappiness and misery.

श्रीकटाक्षनिलय: प्रभुराढ्यश्चित्रवस्त्रकनकाभरणश्च ।
पार्थिवाप्तबहुमानसमाज्ञो यानवित्त सुतवांश्च महाख्ये ॥ ३४ ॥

34. Person born with Mahayoga will have the beneficence of the Goddess Sri and will be adorned with expensive and beautiful clothes and ornaments. He is reverred and honoured by the king. He will hold a high position and will be rewarded of authority by the king. He will be blessed with sons and fully enjoy wealth and conveyances.

Here is the horoscope of Smt. Indira Gandhi. Here there are interchanges of houses:—

(1) The lord of the Lagna is in the 7th and the lord of the 7th is in the Lagna.

(2) The lord of the 2nd is in the 5th and the lord of the 5th is in the 2nd.

(3) The lord of the 11th is in the 6th and the lord of the 6th is in the 11th.

		Jup	Ketu
			L Sat
Moon			Mars
Rahu Ven	Sun Merc		

(1) and (2) are Maha Yogas and (3) is Dainya Yoga

The effects of these Yogas were fully realised by the native in her life.

Notes—Here it would be relevant to mention that in khand 4 sloka 22 in Uttarakalamrit, the exalted results given for mutual interchange of lords of the 6th, 8th and 12th houses are quite reverse of the effects given in Phaladeepika. The sloka in Uttarakalamrit is as under:

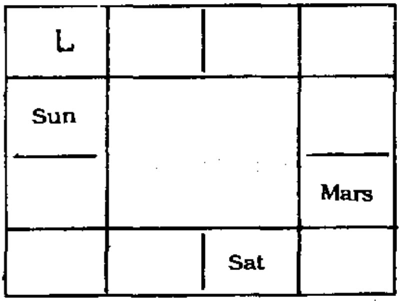
This means that (1) If the lord of the 8th is in the 12th or 6th, (2) if the lord of the 6th is in the 8th or 12th, (3) if the lord of the 12th is in the 8th or 6th, (4) the three lords may be in the signs of each other or be aspected by each other and (5) if they are not associated with or aspected by the lords of any other houses (in other words they may have nothing to do with the lords of any other houses), the person born in such a Yoga will be very prosperous and a king of kings.

This is known as Vipareeta Raja Yoga which means that the planets who normally give adverse effect, give excellent results.

However, there is some difference between the Yogas given above and those mentioned in Phaladeepika. In Phaladeepika Dainya Yogas (by the lords of the 6th, 8th and 12th) are caused by interchanges of two planets only amongst the lords of the 6th, 8th and 12th, while in Uttarkalamrita the effects are given of the placement of the lords of the 6th, 8th and 12th in Dusthanas or of their association with or aspect by each other and be unrelated top lords of any other houses.

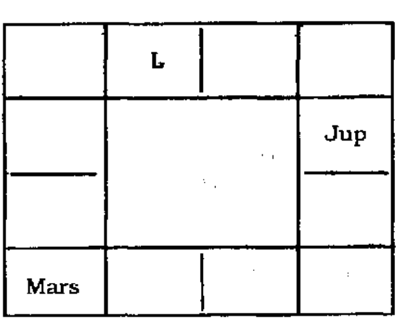
लग्नाधिपाप्तभपतिस्थितराशिनाथः
स्वोच्चस्वभेषु यदि कोणचतुष्टयस्थः ।
योगः स काहल इति प्रथितोऽथतद्ब–
ल्लग्नाधिपाप्तभपतिर्यदि पर्वताख्यः ॥ ३५ ॥

35. Note in the birthchart where the lord of the Lagna is posited, and where the lord of the sign occupied by the lord of Lagna is placed. If the lord of this sign is in his sign of exaltation or own identical with kendra or trikona, the Yoga so formed is termed as Kahala Yoga. See this birth chart as an example.



In this example horoscope lord of the Lagna is Mars. He is in Leo (5th house) Lord of 5th house (Leo) the Sun is in the 11th in Aquarius. Saturn, the lord of Aquarius, is in 7th a kendra, in his own sign of exaltation. This is how Kahala Yoga is formed.

If the lord of the sign in which the Lord of Lagna is posited, be in his sign of exaltation, of own sign identical with kendra or trikona, the Yoga so arising is known as Parvata Yoga.



In this example horoscope the lord of the Lagna, Mars is posited in Sagittarius (9th house). Lord

of the 9th house Jupiter is in the 4th (a Kendra) in his sign of exaltation causing Parvata Yoga.

वर्द्धिष्णुरार्यः सुमतिः प्रसन्नः क्षेमङ्करः काहलजो नृमान्यः ।
स्थिरार्थसौख्यः स्थिरकार्यकर्ता क्षितीश्वरः पर्वतयोगजातः ॥ ३६ ॥

36. The person with Kahala Yoga at birth will be prosperous, noble, benevolent, kind and propitious. He will be very popular in the public.

The person born with parvata Yoga will always be wealthy and happy. He Will perfrom acts which will afford by lasting benefit to others (like construction of Dharmashalas, hospitals, temples, reservoirs, etc.). He will become the ruler of the Earth.

			L
Sun Rahu			Jup
Ven Mars Mercury			Moon Ketu
		Sat	

This is the horoscope of Shri Morarji Desai former Prime Minister of India. The Lord of the Lagna Mercury is in Capricorn (8th House). The Lord of the 8th house Saturn is exalted in the 5th causing Parvata Yoga.

धर्मकर्मभवनाधिपती द्वौ संयुतौ महितभावगतौ चेत् ।
राजयोग इति तद्वदिह स्यात् केन्द्रकोणयुतिर्यदि शंखः ॥ ३७ ॥

37. The conjunction or association of the lords of 9th and the 10th house in any auspicious house consitutes Raja Yoga.

If the lords of a Kendra and Trikona are similarly placed (that is, they occupy together an auspicious house), the Yoga so formed is called Shankha Yoga.

भेरीशंखप्रणादैर्धृतमृदुपठिकाजातवृत्तानपत्रो
हस्त्यश्वान्दोलिकाद्यैः सह मगधकृतप्रस्तुतिर्भूमिपालः ।
नानारूपोपहारस्फुरितकरयुतैः प्रार्थितः सज्जनैः स्या-
द्राजा स्याच्छंखयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥ ३८ ॥

38. The person with Raja yoga will be a king or equal to a king. When sets out on a journey he will be greeted by bands like Bheri and sounds of Conch etc. He will have a Royal Umbrella over his head and will be accompanied by elephants,horses, and palanquins

etc. Bards and minstrels will recite poems in his praise. He will be presented gifts by eminent persons.

The person born with Shankha Yoga will enjoy all comforts in the company of many beautiful women.

संख्यायोगाः सप्तसप्तर्क्षसंस्थैरेकापायाद्वल्लकीदामपाशम् ।
केदाराख्यः शूलयोगो युगं च गोलश्चान्यान् पूर्वमुक्तान्विहाय। ॥ ३९ ॥

वीणायोगे नृत्तगीतप्रियोऽर्थी दाम्नि त्यागी भूपतिश्चोपकारी ।
पाशभोगी सार्थसच्छीलबन्धुः केदाराख्ये श्रीकृषिक्षेत्रयुक्तः ॥ ४० ॥

शूले हिंस्रः क्रोधशीलो दरिद्रः पाषण्डी स्याद् द्रव्यहीनो युगाख्ये ।
निःस्वः पापी म्लेच्छयुक्तः कुशिल्पी गोले जातश्चालसोऽल्पायुरेव ॥ ॥ ४१ ॥

39-41 (1) When the seven planets from Sun to Saturn occupy seven separate signs the Yoga so arising is known as Vallaki. This is also called Veena Yoga. The person born in this Yoga is fond of dancing, singing and playing on musical instrumets and is wealthy.

(2) When all the seven planets are in six signs, they form Dharma Yoga. The person born with this Yoga will be generous, a king and benefactor.

(3) When all the seven Planets are confined to five signs only, they give rise to Pasha Yoga. The person born with this Yoga indulges in enjoyment of life, is wealthy and of good conduct and has relatives.

(4) When all the seven planets are placed in four signs only, they form Kendra Yoga. The person with this yoga at birth will acquire wealth and agricultural lands.

(5) When all the planets are disposed in three signs only, the resulting yoga is known as Shula Yoga. The person with this yoga at birth is wrathful, of violent disposition and poor.

(6) If all the seven planets are posited in two signs only, they give rise to Yuga Yoga. The person with this Yoga in his birth chart will be heretical and without wealth.

(7) If all the seven planets are disposed in one sign, they form Gola Yoga. The person born with this Yoga will be indolent, shortlived, without wealth, sinful and will associate with low type of persons. Such a person will not be a skillful artisan.

सौम्यैरिन्दोर्द्यूनषड्रन्ध्रसंस्थैस्तद्वल्लग्नात्संस्थितैर्वाधियोगः ।
नेता मंत्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान्दीर्घजीवी मनस्वी ॥ ४२ ॥

42. When the benefic planets occupy the 6th, 7th and 8th places from the Lagna or the Moon, the Yoga so formed is called Adhiyoga. The person born with Adhiyoga is a commander (Superintendent of Police or Commander of an army), a minister or a ruler (of a District or State). He will be renowned, prosperous, wealthy, longlived and large souled.

This is the horoscope of Sardar Patel. In this Mercury, Jupiter and Venus are in the 7th from the Lagna and in the 6th from the exalted Moon. There is both Lagnadhiyoga and Chandradhiyoga.

Rahu	L	Moon	
Mars Sat			
		Sun Merc Jup Ven	Ketu

Notes— Some authors are of the view that for the Adhiyoga (from the Moon or the Lagna) all the three houses viz., the 6th, 7th and 8th should be occupied by Mercury, Jupiter or Venus. None of them should be vacant but this is not correct. Shruti Kirti has pronounced that according to Vyas and other ancient sages Mercury, Jupiter and Venus may be separately in the three houses or two may be in one house and the third may be in any other house (amongst 6,7 and 8) and all the three may be together in any of these three houses to meet the requirements of these three houses to form this yoga.

अधियोगभवो नरेश्वरः स्थिरसंपद्बहुबन्धुपोषकः ।
अमुना रिपवः पराजिताश्चिरमायुर्लभते प्रसिद्धताम् ॥ ४३ ॥

43. The further effects of the Adhiyoga are that the native will become lord of men, will always be wealthy, will have a large number of kinsmen and whom he will feed and will be victorious over his enemies.

भावैः सौम्ययुतेक्षितैस्तदधिपैः सुस्थानगैर्भास्वरैः
स्वोच्चस्वर्क्षगतैर्विलग्नभवनाद्योगाः क्रमाद्द्वादश ।
संज्ञाश्चामरधेनुशौर्यजलधिच्छत्रास्त्रकामासुरा
भाग्यख्यातिसुपारिजातमुसलास्तज्ज्ञैर्यथा कीर्तिताः ॥ ४४ ॥

प्रत्यहं व्रजति वृद्धिमुदग्रां शुक्लचन्द्र इव शोभनशीलः
कीर्तिमान् जनपतिश्चिरजीवी श्रीनिधिर्भवति चामरजातः ॥ ४५ ॥

सन्निपानविभवोऽखिलविद्यापुष्कलोऽधिककुटुम्बविभूतिः ।
हेमरत्नधनधान्यसमृद्धो राजराज इव राजति धेनौ ॥ ४६ ॥

कीर्तिमद्भिरनुजैरभिष्टुतो लालितो महितविक्रमयुक्तः ।
शौर्यजो भवति राम इवासौ राजकार्यनिरतोऽतियशस्वी ॥ ४७ ॥

गोसंपद्धनधान्यशोभितसदनं बन्धुप्रपूर्णं वर–
स्त्रीरत्नाम्बरभूषणानि महितस्थानं च सर्वोत्तमम् ।
प्राप्नोत्यम्बुजयोगजः स्थिरसुखो हस्त्यश्वयानादिगो
राजेड्यो द्विजदेवकार्यनिरतः कूपप्रपाकृत्पथि ॥ ४८ ॥

सुसंसारसौभाग्यसन्तानलक्ष्मीनिवासो यशस्वी सुभाषी मनीषी ।
अमात्यो महीशस्य पूज्यो धनाढ्यः स्फुरत्तीक्ष्णबुद्धिर्भवेच्छत्रयोगे ॥ ४९ ॥

शत्रून् बलिष्ठान् बलवन्निगृह्य क्रूरप्रवृत्या सहितोऽभिमानी ।
व्रणाङ्किताङ्गश्च विवादकारी स्यादस्त्रयोगे दृढगात्रयुक्तः ॥ ५० ॥

परदारपराङ्मुखो भवेत्परदारात्मजबन्धुसंश्रितः ।
जनकादधिकः शुभैर्गुणैर्महनीयां श्रियमेति कामजः ॥ ५१ ॥

हन्त्यन्यकार्यं पिशुनः स्वकार्यपरो दरिद्रश्च दुराग्रही स्यात् ।
स्वयंकृतानर्थपरंपरार्थः कुकर्मकृच्चासुरयोगजातः ॥ ५२ ॥

चञ्चच्चामरवाद्यघोषनिबिडामान्दोलिकां शाश्वतीं
लक्ष्मीं प्राप्य महाजनैः कृतनतिः स्याद्धर्ममार्गे स्थितः ।
प्रीणात्येष पितॄन् सुरान्द्विजगणास्तत्तत्प्रियैः पूजनैः
स्वाचारः स्वकुलोद्वहः सुहृदयः स्याद्भाग्ययोगोद्भवः ॥ ५३ ॥

सत्क्रियां सकललोकसंमतामाचरन्नवति सज्जनान्नृपः ।
पुत्रमित्रधनदारभाग्यवान् ख्यातिजो भवति लोकविश्रुतः ॥ ५४ ॥

नित्यमङ्गलयुतः पृथिवीशः संचितार्थनिचयः सुकुटुम्बी
सत्कथाश्रवणभक्तिभिज्ञो पारिजातजननः शिवतातिः ॥ ५५ ॥

कृच्छ्रलब्धधनवान् परिभूतो लोलसंपदुचितव्ययशीलः ।
स्वर्गमेव लभतेऽन्यदशायां जाल्मको मुसलजश्चपलश्च ॥ ५६ ॥

44-56. (1) benefics occupy or aspect the Lagna and the lord of Lagna not being combust be posited in an auspicious house in his sign of exaltation or own sign, the resulting planetary disposition is called Chamara Yoga. The person with this yoga at birth gorws (progresses) in prosperity like the Moon of the bright half of the month and well behaved. He is wealthy, renowned, longlived and lord of men.

(2) If the 2nd house is occupied or aspected by benefic planet and the lord of 2nd house not being combust is posited in an auspicious house in his sign of exaltation or in his own sign, the resulting Yoga is Dhenu Yoga. the person born with this yoga will be well equipped with gold, wealth, grains, and precious stones, and will be equal to king of kings.

(3) If the third house is occupied or aspected by benefic planets and the lord of the third house not being combust, is in an auspicious house, in his sign of exaltation or in his own sign, the yoga so formed is known as Shaurya yoga.

The person born with Shaurya Yoga has younger brothers devoted to him. The younger brothers will attain glory and will be brave and valiant and will be endowed with admiration of others. His nature will be adorned like Shri Rama, he will be engrossed in state affairs, will be loved by everybody and will be very renowned.

(4) If the fourth house is similarly disposed the Yoga formed is known as Jaladhi. The person born with this Yoga will be rich in cattle wealth and grains. He will own a beautifully constructed mansion full of relatives. He will have an excellent wife, gems, clothes, ornaments and will attain a high and respectable status. He will be blessed with everlasting happiness. He will own elephants, horses, palanquins etc., and will be reverred by the king. He will be devoted to Brahmins and gods and construct wells and reservoirs by the road side for the benefit of others.

(5) Similar disposition of the 5th house gives rise to Chhattra Yoga. The person born with Chhattra yoga will lead a very happy family life, will be very fortunate and will enjoy happiness from children, will be wealthy and renowned with eloquent speech. He will possess a sharp intellect and will become a minister of the king. He will be honoured by the king and will be respected by others.

(6) Similar disposition of the 6th house causes Astra yoga. The person born with Astra yoga will be capable of conquering very powerful enemies. He will be cruel in his disposition and arrogant. He will have bruised limbs but a strong body. He will be quarrelsome.

Notes— Normally the 6th house is treated as Dusthana (bad house); but if the lord of the sixth be in the sixth, he improves the effects of the 6th house. It is generally said by the astrological pandits that malefics do good if they are posited in the 6th house. The reason for this can be that the 6th house is 'Shatru sthana'. Malefics will destroy the enemies. It is also believed that Mars, Saturn and Rahu are good in the 3rd, 6th and 11th. The reason for this is also the

same, namely, the malefic will destroy enemies and diseases. Now we come to Shri Mantreshwarar's views. According to him the lord of a house gives good effects when he is vested with strength. This is unobjectionable but he has also expressed the opinion that if lord of a Dusthana is posited in another dusthana he does good. This has been described in Verse 57 of this very chapter. Another thing is that benefics do good to the house where they are posited. Similarly the aspect of benefics improves the effects of the aspected house.

(7) If there be similar disposition of the 7th house, the Yoga arising is called Kama yoga. The person with Kama yoga at birth will have nothing to do with other people's wives. His good qualities will enable him to surpass his father and he will be very prosperous.

(8) With similar disposition of the 8th house, the yoga formed is known as Astra yoga. The person with this yoga will disturb others in their work and will become a talebearer. He will be selfish, poor and have forbidden cravings. He will indulge in mean doings and will untimately suffer for his unwanted doings.

(9) The 9th house disposed in the same manner gives rise to Bhagya Yoga. The person who has his birth in the Bhagya yoga will move in palanquins (excellent vehicles) in the midst of sounds of musical instruments (bands, drums etc.,) and with chowries waving to and fro. He will always be equipped with wealth and will observe a righteous code of conduct. Gods and Brahmins will be pleased with him for his devotion and virtues. He will make his family illustrious and will have a lowering disposition.

(10) The disposition in similar manner in the 10th will cause Khyati Yoga. The person born with Khayti yoga at his birth will become a king who will protect his good subjects by following a code of conduct approved by all. He will have sons, friends, wife and will be very wealthy, prosperous and famous.

(11) The disposition in the same way of the 11th will give rise to Parijata Yoga. The person born with the Parijata Yoga will always be celebrating on some account or other. He will become a king and will also be the owner of much hoarded wealth. He will have a large family and will be fond of hearing songs of great people. He will be learned and always engaged in performing auspicious functions.

(12) The 12th house so disposed will cause Musala Yoga. The person born with Musala Yoga will accumulate wealth with great difficulty. He will suffer humiliation. His wealth will be instable. His expenditure will be only for legitimate purposes. He will be stupid and of unsteady mind and he will go to heaven after his death.

दुःस्थैर्भावगृहेश्वरैरशुभसंयुक्तेक्षितैर्वा क्रमा–
द्भावैः स्युस्त्ववयोगनिःस्वमृतयः प्रोक्ताः कुहूः पामरः ।
हर्षो दुष्कृतिरित्यथापि सरलो निर्भाग्यदुर्योगकौ
योगा द्वादश ते दरिद्रविमले प्रोक्ता विपश्चिज्जनैः ॥ ५७ ॥

57. If the lords of the houses from the Lagna onwards are in the 6th, 8th or the 12th, or if the houses are occupied or aspected by malefics, 12 kinds of yogas are formed from the houses commencing from the Lagna. They are respectively—

(1)	Ava Yoga,	(2)	Nisswa Yoga,
(3)	Mriti Yoga,	(4)	Kuhu Yoga,
(5)	Pamara Yoga,	(6)	Harsha Yoga,
(7)	Dushkriti Yoga,	(8)	Sarala Yoga,
(9)	Nirbhagya Yoga,	(10)	Duryoga,
(11)	Daridra Yoga, and	(12)	Vimala Yoga.

अप्रसिद्धिरतिदुःसहदैन्यं स्वल्पमायुरवमानमसद्भिः ।
संयुतः कुचरितः कुतनुः स्याच्चलस्थितिरिहाप्यवयोगे ॥ ५८ ॥

58. The person born with Ava yoga will be of no significance (He will be unknown and will be of no importance to others). He will be exceedingly poor and will have a short life (Alpa ayu). He will suffer humiliations, will remain in company of the wicked and will be deformed and of ill behaviour. His position will remain unsteady.

सुवचनशून्यो विफलकुटुम्बः कुजनसमाजः कुदशनचक्षुः ।
मतिसुतविद्याविभवविहीनो रिपुहृतवित्तः प्रभवति निःस्वे ॥ ५९ ॥

59. The person with Nisswa yoga at birth will be harsh in speaking. His wife will not bear children. He will remain in bad company and will have ill formed teeth and eyes. He will be bereft of intelligence, children, learning and power. His wealth will be taken away by his enemies.

अरिपरिभूतः सहजविहीनो मनसि विलज्जो हतबलवित्तः ।
अनुचितकर्मश्रमपरिखिन्नो विकृतिगुणः स्यादिति मृतियोगे ॥ ६० ॥

60. The person with Mriti Yoga will be annihilated by his enemies, will be devoid of brothers, shame, strength and wealth. He will get tired by indulging in unseemly actions and will be of excitable temperament.

मातृवाहनसुहृत्सुखभूषाबन्धुभिर्विरहितः स्थितिशून्यः
स्थानमाश्रितमनेन हतं स्यात् कुस्त्रियामभिरतः कुहयोगे ॥ ६१ ॥

61. Kuhu Yoga will make the native be bereft of mother, conveyances, friends, happiness, ornaments, relations. He will be unemployed and without a place of living having lost the one already owned by him and will have association with women of low caste.

दुःखजीव्यनृतवागविवेकी वञ्चको मृतसुतोऽप्यनपत्यः ।
नास्तिकोऽल्पकुजनं भजतोऽसौ घस्मरो भवति पामरयोगे ६२ ॥

62. Pamara Yoga which affects the 5th house, will give the native a miserable living and he will be indiscriminate. He will be liar and a cheat. He will suffer from loss of children or will be childless. He will associate with mean and wicked persons. He will have no faith in God or religion and will be a glutton.

सुखभोगभाग्यदृढगात्रसंयुतो निहताहितो भवति पापभीरुकः ।
प्रथितप्रधानजनवल्लभोधनद्युतिमित्रकीर्तिसुतवांश्च हर्षजः ॥ ६३ ॥

63. Harsha Yoga concerns the 6th house. According to this yoga if the lords of the 6th, 8th and 12th occupy the 6th house, the native will be blessed with happiness and good fortune and a strong constitution. He will conquer his enemies and will hesitate in indulging in sinful deeds. He will become a friend of illustrious and men with class. He will be wealthy, splendourous, famous and will have friends and sons.

स्वपत्नीवियोगं परस्त्रीरतीच्छा दुरालोकमध्वानसंचारवृत्तिः ।
प्रमेहादिगुह्यातिभुर्वीशपीडां वदेत् दुष्कृतो बन्धुधिक्कारशोकम् ॥ ६४ ॥

64. Dushkriti Yoga involves the 7th house. The person with this yoga at birth, will be deprived of his own wife and will indulge with other persons' wives. He will wander about to and fro unnoticed and will suffer from venereal diseases. He will be punished by the king (Government). He will be hated by his relations and will remain unhappy in consequence.

दीर्घायुष्मान् दृढमतिरभयः श्रीमान्विद्यासुतधनसहितः ।
सिद्धारम्भो जितरिपुरमलो विख्याताख्यः प्रभवति सरले ॥ ६५ ॥

65. Sarala Yoga concerns the 8th house. The yoga is formed if the lords of the 6th, 8th or 12th are posited in the 8th house. This yoga inspite of the house being a Dusthana gives excellent results. The

yoga enables the native to be longlived, resolute, fearless, prosperous, learned, blessed with children and wealth. The native with this yoga will achieve success in all his ventures, will be victorious over his enemies and will be a great celebrity.

पित्रार्जितक्षेत्रगृहादिनाशकृत् साधून् गुरूंश्चिन्दति धर्मवर्जितः ।
प्रत्नातिजीर्णाम्बरधृच्च दुर्गतो निर्भाग्ययोगे बहुदुःखभाजनम् ॥ ६६ ॥

66. The Nirbhagya Yoga which concerns the 9th house (the house of Bhagya) causes the native to lose all his paternal property such as lands, house etc. He will have no regard for good people and elders and will be irreligious. He will be dressed in old and worn out clothes, will be poor and miserable.

शरीरप्रयासै कृतं कर्म यत्तद्विजेन्निष्फलत्वं लघुत्वं जनेषु ।
जनद्रोहकारी स्वकुक्षिंभरिः स्यादजस्रं प्रवासी च दुर्योगजातः ॥ ६७ ॥

67. All the physical efforts will prove fruitless for the person born with Duryoga involving the 10th house. He will be of no improtance, a traitor and very selfish only earning to satisfy his own hunger. He will be constantly away from his home and live abroad.

ऋणग्रस्त उग्रो दरिद्राग्रगण्यो भवेत्कर्णरोगी च सौभ्रात्रहीनः ।
अकार्यप्रवृत्तो रसाभासवादी परप्रेष्यकः स्याद्दरिद्राख्ययोगे ॥ ६८ ॥

68. The yoga involving the 11th house is known as Daridrya Yoga. Incoming debts constantly will be the way of life for the person with this yoga. He suffers from diseases of the ear. He will be deprived of good brotherhood and will be engaged in cruelty and sins. He will be indecent in speech and work like a menial.

किञ्चिद्व्ययो भूरिधनाभिवृद्धिं प्रयात्ययं सर्वजनानुकूल्यम्
सुखी स्वतन्त्रो महनीयवृत्तिर्गुणैः प्रतीतो विमलोद्भवः स्यात् ॥६९॥

69. The person with his birth in Vimla Yoga (which concerns the 12th house) will be frugal in his expenses and clever in saving money. He will be equipped with good behaviour towards others, will enjoy happiness, will be independent, will follow a respectable profession or conduct and will be well known for his good qualities.

Notes—We would like to make some comments on the three yogas vis., Harsha, Sarala and Vimala involving the 6th, 8th, and 12th, the three Dusthanas or inauspicious houses of a horoscope. As will be seen from verses 63, 65 and 69, if the lords of these three houses are posited in their own houses or in any of the other two houses,

they produce excellent results. Every planet in his own house is deemed to be good and strong even if the house concerned is 6th, 8th or 12th; but how is it that lord of an inauspicious house produces good resultes when he is posited in another inauspicious house. The reason given for such an opposite effect is that the lord of an inauspicious when disposed in another inauspicious becomes so weak that it loses its evil character and assumes the role of a strong benefic to enable him to produce excellent opposite results. Why these three yogas have been called as Vipareeta Raja Yogas? As stated in our notes on verses 33-35 Uttarakalamrit supports this view; but Parashara in his Brihat Parashara Hora Shastra has accorded no recognition to this yoga. The effects given there of disposition of the lords of the 6th, 8th and 12th in each other's houses are described below :-

(1) 6th lord in the 6th–The native will have enmity with the group of his kinsmen but. he will be friendly to others and will enjoy mediocre happiness in matters like wealth.

(2) 6th lord in the 8th–The native will be sickly, inimical, will desire others' wealth, be interested in other's wives and be impure (or degraded).

(3) 6th lord in the 12th–The native will always spend on vices, be hostile to learned people and will torture living beings.

(4) 8th lord in the 6th–The native will win over his enemies, be afflicted by diseases and during childhood,will incure danger through snakes and water.

(5) 8th lord in the 8th–The native will be longlived. If the said planet be weak being in the 8th the native's longevity will be medium, he will be a thief, be blameworthy and will blame others as well.

(6) 8th lord in the 12th–The native will spend on evil deeds and will have a short life. More so, if there be additionally a malefic in the said house.

(7) 12th lord in the 6th-The native will incur enmity with his own men, be given to anger, be sinful and, miserable.

(8) 12th lord in 8th–The native will always gain, will speak affably, will enjoy a medium span of life and be endowed with qualities.

(9) 12th lord in the 12th–The native will face heavy expenditure, and will not have physical felicity, be irritable and spiteful. It will be seen from the above that according to Parasara the lords of the 6th, 8th and 12th are not good enough even when they occupy their own houses. According to him only the 12th lord in the 8th produces some good effects.

Dr. B.V. Raman also has not been kindly to the Harsha, Sarala and Vimala yogas laid down by Shri Mantreswara. In his book 'Three Hundred Important Combinations' while commenting on these three yogas he says boldly, "These three yogas furnish us with a clue as to how lords of Dusthanas by occupying another Dusthana can overcome the evil due to such malefic ownership. Even though the author of the above yogas has ascended very pleasant results to these three combinations yet in actual practice, quite contrary have been the results. Parashara and Lomasa do not seem to favour the conception that the sting arising from an evil lordship can disappear entirely as a result of the lord occupying another Dusthana. On the ohter hand, the intensity will be somewhat modified. This is evident from the fact that according to Parashara, when the 6th lord is in the 6th, the native's relatives become enemies while he would be freind of the outsiders; and when the 6th lord is in 8th or 12th, 'the person becomes sick, hates learned men, goes after others' women and takes pleasure in causing violence'. Therefore, in interpreting the three yogas given above, one should have an eye on the intrinsic evil nature of the ownership"

It is also stated in verse 57 of Phala Deepika that Harsha, Sarala and Vimala Yogas will also be formed if the 6th, 8th or 12th houses be associated with or aspected by malefics. In the context of the general principles of Hindu Astrology, we find it difficult to believe that such dispositions or combinations can yield any auspicious effects.

We have not found mention of any such yogas in Brihat Jataka, Saravali and Jataka Parijata.

छिद्रारिव्ययनायकाः प्रबलगाः केन्द्रत्रिकोणाश्रिताः
लग्नव्योमचतुर्थभाग्यपतयः षड्रन्ध्ररिःफस्थिताः ।
निर्वीर्या विगतप्रभा यदि तदा दुर्योग एव स्मृत–
स्तद्व्यस्त सति योगवान्धनपतिर्भूपः सुखी धार्मिकः ॥७०॥

70. If the lords of the 6th, 8th and 12th houses vested with strength are posited in Kendra or Trikona and the lords of Ist, 10th, 4th and 9th houses be weak or combust, and occupy the 6th, 8th and 12th houses, the yoga so arising is named Duryoga. If, however, the above dispositions are in the reverse order, viz., the lords of the 6th, 8th and 12th houses being weak or combust occupy those houses and the lords of the Ist, 4th, 9th and 10th being strong are posited in the kendra or trikona house, the native will become a king, fortunate, wealthy, happy and virtuous.

Thus ends the sixth chapter on "Yogas" in Phaladeepika composed by Mantreswara.

सप्तमोऽध्याय:

Chapter 7

महाराजयोगाऽध्याय:

RAJA YOGAS

त्र्याद्यैः खेटैः स्वोच्चगैः केन्द्रसंस्थैः स्वर्क्षस्थैर्वा भूपतिः स्यात्प्रसिद्धः ।
पञ्चाद्यैस्तैरन्यवंशप्रसूतोऽप्युर्वीनाथो वारणाश्वौघयुक्तः ॥ १ ॥

1. The native becomes a widely renowned king if at birth he has three or more planets in their signs of exaltation or in their own signs posited in a kendra. Even one born in an ordinary family becomes a ruler of the earth possessing bands of elephants and horses, if five or more planets be posited in a kendra in their signs of exaltation or in their own signs.

भूपाः स्युर्नृपवंशजास्तु यदि दुर्योगे न जातास्तथा
ह्यन्तर्धिर्नहिचेत्करादिनकराज्जाता स्फुरन्त्येव ते ।
त्र्याद्यैः केन्द्रगतैः स्वभोच्चसहितैर्भूपोद्भवाः पार्थिवाः
मर्त्यास्त्वन्यकुलोद्भवाः क्षितिपतेस्तुल्याः कदाचिन्नृपाः ॥ २ ॥

2. A person born in a royal family becomes a king if he is not born under any Duryoga nor any planets at the time of his birth are eclipsed by the Sun's rays. A person born in a royal family becomes a king if in his nativity three or more planets posited in a kendra are in their signs of exaltation or in their own signs but if such a yoga exists in the nativity of a person born in an ordinary family, he becomes influenced and prosperous like a king. He can also become a king.

यद्येकोऽपि विराजितांशुनिकरः सुस्थानगो वक्रगो
नीचस्थोऽपि करोति भूपसदृशं द्वौ वा त्रयो वा ग्रहाः ।

एवं चेज्जनयन्ति भूपतिममी शस्ताशराशिस्थिता
    सद्वचेद्वहमो नृपं समकुठच्छत्रोल्लसच्चामरम् ॥ ३ ॥

3. Even a single planet, even if he be in debilitation, is capable of making a person equal to a king, if not being posited in Dusthana (6th, 8th or 12th) or combust and be possessed of brilliant rays and be in retrograte motion. If three or more planets be so disposed, the native becomes a king. If there are many planets posited in auspicious houses and Navamsas, the native will become a king endowed with the insignias of royalty such as crown, umbrella and waving chowries.

द्वौ वा त्र्याद्या दिग्बलयुक्ता यदि जातः
    क्ष्माभृद्वंशे भूमिपतिः स्याज्जयशीलः ।
हित्वा मन्दं पञ्चखगा दिग्बलयुक्ता-
    श्चत्वारो वा भूपतिरन्यान्वयजोऽपि ॥ ४ ॥

4. The native belonging to royal family becomes victorious every where if at his birth two or more planets are endowed with Digbala.

Notes—The Sun and Mars have full Digbala in the Bhava madhya of the 10th house. The Moon and Venus have full Digbala in the Bhava Madhya of the 4th house. Mercury and Jupiter have full Digbala in the Bhava madhya of the first house. Saturn has full Digbala in the Bhava madhya of the first house. Saturn has full Digbala in the Bhava madhya of the 7th house.

Should there be five such planets (excepting Saturn) or at least 4 planets possessing Digbala, even the person born in an ordinary family, becomes a king.

गणोत्तमे लग्ननवांशकोद्गमे निशाकरश्चापि गणोत्तमेऽपि वा ।
चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥ ५ ॥

5. When the Lagna and the Moon both be in Vargottama Navamsas and when the Lagna be aspected by four planets other than the Moon, the person belonging even to a low family becomes a king.

विलग्नेशः केन्द्रे यदि तपसि वर्गोत्तमः
    स्वतुङ्गे स्वर्क्षे वा गुरुपतिरपि स्याद्यदि तथा ।
गजस्कन्धे कार्तस्वरकृतविमानेऽतिसुषमे
    सुखासीनं भूपं जनयति लसच्चामरयुगम् ॥ ६ ॥

6. Should at birth the lord of the Langa being Vargottama be posited in a kendra or Trikona and the lord being Vargottama be posited in a kendra or the 9th in his own sign or his sign of exaltation, the native will become a king who will occupy a beatiful golden vehicle on the back of an elephant, with chowries adorning the two sides.

निषादमपि पार्थिवं जनयतीन्दुरुच्चस्वभ-
स्थितग्रहनिरीक्षितो धवलकान्तिदालोज्जवलः ।
विहाय तनुभं कलास्फुरितपूर्णकान्तिः शशी
चतुष्टयगतो नृपं जनयति द्विपाश्वान्वितम् ॥ ७ ॥

7. When at birth the Moon is brilliant with white luster and is aspected by planet disposed in his own sign or his sign of exaltation, even the person whose legitimacy is questionable, will become a king.

When the full Moon is placed in Kendra other than the Lagna the native will become a king owning elephants and horses.

आश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रैर्दृष्टश्चञ्जनयति भूपतिं जितारिम् ।
नीचार्योर्गृहमपहाय वित्तसंस्थो लग्नेशः सह कविना बली च भूपम् ॥ ८ ॥

8. When at birth Venus being placed in Aswani Nakshatra occupies the Lagna and is aspected by three planets, the person concerned becomes a powerful king capable of overcoming his enemies.

When the lord of Lagna is powerful and occupies the 2nd house with Venus in a sign which is not his sign of depression nor an enemy's sign, the person concerned will become a king.

भौमश्चेदजहरिचापलग्नसंस्थः पृथ्वीशं कलयति मित्रखेटदृष्टः ।
कर्मेशो नवमगतश्च भाग्यनाथो मध्यस्थो भवति नृपो जनैः प्रशस्तः ॥ ९ ॥

9. Should Mars be in Aries or Sagittarius identical with the lagna and be aspected by a friendly planet, the person concerned becomes a king.

Should the lord of the 9th be in the 10th and vice versa, the person bron becomes a king who is extolled by all (This is a very powerful Raja Yoga).

चापार्द्धे भगवान् सहस्रकिरणस्तत्रैव ताराधिपो
लग्ने भानुसुतेऽतिवीर्यसहितः स्वोच्च च भूनन्दनः ।
यद्येवं भवति क्षितेरधिपतिः संश्रुत्य दूरं भयात्
त्रस्ता एव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥ १० ॥

10. Should the Sun in conjunction with the Moon be posited in the middle of Sagittarius, Saturn be occupying the Lagna and a very powerful Mars be in his sign of exaltation, the native will become an extremely valourous king who will be offered solutations out of fear by his enemies from a distance.

Notes- It will be relevant to quote here Varahamihir who in his great work Brihat Jataka has specified that Saturn is capable of conferring royalty if were to rise with the ascendant identical with Libra, Sagittarius, Capricorn, Aquarius or Pisces.

सुधामृण लोपमविम्बशाभितः शशी नवांशे नलिनीप्रियस्य ।
यदि क्षितीशो बहुहस्तिपूर्णः शुभाश्च केन्द्रेषु न पापयुक्ताः ॥ ११ ॥

11. If the Moon brilliant with disc resembling nectar and lotus stalk in colour (i.e. the full Moon) occupies a Navamsa owned by the Sun and benefics unassociated with malefics occupy kendra, the person born will become a king owning many elephants.

नीचारिवर्गरहितैर्विहगैस्त्रिभिस्तु
स्वांशोपगैर्बलयुतैः शुभदृष्टिजुष्टैः ।
गोक्षीरशङ्खधवलो मृगलाञ्छनश्च
स्याद्यस्य जन्मनि स भूमिपतिर्जितारिः ॥ १२ ॥

12. Should the Moon be brilliant and as white as milk or conch (i.e. full) and three other planets not being in depression sign or vargas or inimical sign or inimical vargas, be in their own Navamsas and be receiving the aspect of benefics, the person born becomes lord of the Earth (king) and Vanquishes his enemies.

कुमुदगहनबन्धुं श्रेष्ठमंशं प्रपन्नं
यदि बलसमुपेतः पश्यति व्योमचारी ।
उदयभवनसंस्थः पापसंज्ञो न चैवं
भवति मनुजनाथः सार्वभौमः सुदेहः ॥ १३ ॥

13. Should the Moon having attained Vargottamsa be aspected by a strong planet and no malefic be posited in the Lagna the person will become an emperor and possess a well formed body.

a strong planet and no malefic be posited in the Lagna the person will become an emperor and possess a well formed body.

जीवो बुधो भृगुसुतोऽथ निशाकरो वा
धर्मे विशुद्धतनवः स्फुटरश्मिजालाः ।
मित्रैर्निरीक्षितयुता यदि सूतिकाले
कुर्वन्ति देवसदृशं नृपतिं महान्तम् ॥ १४ ॥

14. When Jupiter, Mercury and Venus or the Moon are posited in 9th with brilliant rays uneclipsed and are also aspected by or associated with friendly planets, the person born will become a great king and will be worshipped by his subjects like a deity.

शुक्रेड्यौ सवितुः शिशुस्तिमियुगे स्वोच्चे च पूर्णः शशी
दृष्टस्तीव्रविलोचनेन दिनकृन्मेषोदयेऽसौ नृपः ।
सेनायाश्वलनेन रेणुपटलैर्यस्य प्रविष्टे रवा-
वस्त भ्रान्तिसमाकुला कमलिनी संकोचमागच्छति ॥ १५ ॥

15. Should Jupiter and Venus be in Meena, Saturn be exalted, the full Moon be aspected by Mars and the Sun be in Aries identical with the Lagna, the native concerned will become a king owning a vast army by whose marching so much dust is raised that Sun becomes invisible and as a consequence the lotus flowers begin to contract under the impression that the Sun has set.

Jup Ven	Sun L		
			Mars
		Moon Sat	

Notes—This verse appears to be somewhat confusing and complicated and has led to commentators to interpret it in more than one way. The translation given above is that based on the interpretation by Shri V. Subrahmanya Shastri. According to him this is the only possible combination the author could have had in view as otherwise a full Moon in exaltation with the Sun in Aries is an impossibility, the Moon to be in exaltation, she should be placed in Taurus. If the Sun were to be in Aries the Moon cannot be full. In further explaining the combination Shri Shastri has said that planetary position as per his translation will be as follows:

Venus and Jupiter are in Pisces. Aries is rising with the Sun in it, the Moon is in Libra and Saturn is exalted there. Mars placed

in Cancer aspects the Moon (This is in view of the phrase 'Teevravilochana Mars is strong in his 4th glance). The reader should see for himself that in the above combination, Venus, the Sun and Saturn are exalted, Jupiter is in his own sign. The Sun, Mars and Saturn are in Kendra. Saturn has got full Digbala. Mars though devoid of Digbala has got Neecnabhanga Raja Yoga, as per verses 27 to 30 of this Chapter with the above combination, the lord of Ascendant with Neechabhanga Raja Yoga through the Moon definitely confers kingship on the native.

However, according to the interpretation of the well known author and commentator Pt. Gopesh Kumar Ozha, the disposition of planets should be as under :—

Venus, Jupiter and Saturn are in Pisces. The Moon is full and is placed in Taurus in her sign of exaltation. The Sun is aspected by Mars and the Lagna is identical with Aries.

Jup Ven Sat	L	Mars Moon	
			Mars
	Sun		

The Sun has to be in Scorpio for the Moon to be full and Mars has been in Taurus or Leo to be able to aspect the Sun. We feel that Shri Ojha's interpretation is not correct as the combination formed according to it is not strong enough to form a Raja Yoga and confer kingship on the native.

नीचारिस्थैर्भवनगैः षष्ठदुश्चिक्यगैर्वा
सौम्यैः स्वोच्चं परमुपगतैर्निर्मले केन्द्रगैर्वा ।
आज्ञां याते शिशिरकिरणे कर्कटस्थे निशाया-
मेयच्छत्रं त्रिभुवनमिदं यस्य स क्षत्रियेशः ॥ १६ ॥

16. (a) The birth be at night (b) the Moon be in Cancer identical with 10th house, (c) benefics being in depression or inmical signs be posited in the 3,6,11 houses or be in deep exaltation or be all posited in kendras uneclipsed. When the native has such a disposition of planets at birth, he becomes, a great king ruling the three worlds under one umbrella.

वर्गोत्तमे हिमकरः सकलः स्थितोऽशे
कुर्यान्महीपतिमपूर्वयशोऽभिरामम् ।

यस्याश्ववृन्दखुरघातरजोऽभिभूतो
भानुः प्रभातशशिनोऽनुकरोति रूपम् ॥ १७ ॥

17. If the full Moon be in Vargottamamsa, the person born becomes a powerful King of the Earth and is highly renowned. He will possess an army with horses, the dust raised by whose hoofs overshadows the light of the Sun and it resembles that of the Moon in the morning.

केन्द्रगौ यदि च जीवशशांकौ यस्य जन्मनि च भार्गवदृष्टौ ।
भूपतिर्भवति सोऽतुलकीर्तिर्नीचगो यदि न कश्चिदिह स्यात् ॥ १८ ॥

18. Should Jupiter and the Moon be in kendra aspected by Venus with no planet in his sign of debilitation, the person born becomes king with unequalled fame.

जलचरराशिनवांशक इन्दुस्तनुभवने शुभदस्वकवर्गे ।
अशुभकर खलु कण्टकहीनो भवति नृपो बहुवारणनाथः ॥१९॥

19. If at birth the Moon be in a watery sign and Navamsa identical with Lagna and also be in his own or benefic Varga, with no malefics in Kendra. the native becomes a King owning many elephants.

शुक्रो जीवनिरीक्षितो वितनुते भूपोद्भवं भूपतिं
देवेड्यो मृगभं विहाय तनुगो मत्तेभयुक्तं नृपम् ।
केन्द्रे जन्मपतिर्बलाधिकयुतः कुर्याद्धरित्रीपतिं
दृष्टे वाक्पतिना बुधे दधति पृथ्वीशाश्च तच्छासनम् ॥२०॥

20. Five Yogas are described in this Verse which are as follows—

(a) If Venus is aspected by Jupiter a person born in a royal family becomes a King.

(b) If Jupiter occupies a sign other than Capricorn identical with Lagna, the native becomes a King with many elephants under his charge.

(c) A King will be born if in a nativity the lord of the Lagna vested with full strength occupies a Kendra.

(4) If at birth Mercury with full strength is posited in Kendra and is aspected by Jupiter, the native becomes so influential that the Kings act according to his advice.

एकोप्युच्चक्षेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगाद्धनाढ्यम् ।
स्वांशे सूर्ये स्वर्क्षगश्चन्द्रमाश्चेद्देशाधीशं साश्वनागं विधत्ते ॥२१॥

21. Two Yogas are described in this Verse as described below—

(1) Even one planet posited in his sign of exaltation aspected by a friendly planet enables the native to become a king. If such a planet be also associated with a friendly planet, the native will become extremely rich and prosperous.

(2) If the Sun be in his own Navamsa and the Moon be in his own sign, the native becomes a King possessing many horses and elephants.

Note—In the Yoga mentioned at (2) above, it should be necessary for the Rasi of the Sun and the Navamsa of the Moon to be strong. The strength of a horoscope depends to a great extent on the strength of the Sun and the Moon.

मीने पूर्णज्योतिषि मित्रग्रहदृष्टे
चन्द्रे लोकानन्दकरः स्यान्नृपमुख्यः ।
पूर्णज्योतिः स्वोच्चगतश्चेत्तुहिनांशु-
स्त्यागाधिक्यं सज्जनशस्तं जगदीशम् ॥ २२ ॥

22. There are again two Raja Yogas in this verse as described below:—

(1) Should the Moon with full rays be in Pisces aspected by a friendly planet, the native will become a king with pre-eminent position and delighting the world.

(2) Should the Moon be full and be in his sign of exaltation the native will become a very generous, charitable and praiseworthy King.

चन्द्रेऽधिमित्रांशगते सुदृष्टे शुक्रेण लक्ष्मी सहितो नृपः स्यात् ।
तथा स्थिते वासवमन्त्रिदृष्टे पूर्णां धरित्रीं परिपालयेत्सः ॥२३॥

23. Should the Moon be in the Navamasa of an Adhimitra aspected fully by Venus. The native will become a very wealthy King.

Should the Moon in the above position be aspected by Jupiter, the person born will become a King reigning over the entire Earth.

पापास्त्रिशत्रुभवगा यदि जन्मनाथा-
ल्लग्नाद्धने कुजबुधौ हिबुकेऽर्कशुक्रौ ।
कर्मायलग्नसहिताः कुजमंदजीवा-
स्तज्ज्ञा वदन्ति चतुरस्त्विह राजयोगान् ॥२४॥

24. The following are 4 Raja yogas declared by those versed in the science of Astrology—

(1) Malefics posited in the 3rd, 6th and 11th house counted from

The house occupied by the lord of Lagna, Moon or from the Lagna.

(2) Mars and Mercury occupying the 2nd house from the Lagna.

(3) The Sun and Venus located together in the 4th house.

(4) Mars, Saturn and Jupiter be housed respectively in the 10th, 11th and the Lagna.

लाभेशधर्मेशधनेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती ।
स्वपुत्रलाभाधिपतिर्गुरुश्चेदखण्डसाम्राज्यपतित्वमेति ॥२५॥

25. Should one out of the lords of the **11th**, the 9th and the 2nd houses occupies a Kendra with reference to the Moon and should Jupiter own the 2nd, the 5th or the 11th house, the Yoga so formed enables the person born to become the lord of a full fledged empire.

नीचस्थितोजन्मनि यो ग्रहः स्यात्तद्राशिनाथोऽपि तदुच्चनाथः।
स चन्द्र लग्नाद्यदि केन्द्रवर्ती राजा भवेद्धार्मिकचक्रवर्ती ॥२६॥

26. A planet in debilitation is considered adverse in effect. But there arise circumstances when the debilitation of such a planet is cancelled giving rise to Neechabhang Raja Yoga. These circumstances are explained below:-

I at birth a planet is posited in sign of debilitation and the lord of the sign of debilitation be in Kendra from the Moon or Lagna or the planet that is exalted in the sign be in Kendra to the Moon or the Lagna, the debilitation of the Planet concerned gets cancelled and a Raja Yoga is formed enabling the native to become a very powerful King.

Note—There is some difference of opinion about the interpretation of the word 'Uchchanatha'. Suppose Saturn is in the Aries in debilitation who will be Uchchanatha of Saturn? According to one view Saturn is exalted in Libra. Therefore lord of Libra, namely, Venus is the uchchanatha. Another view is that Saturn being in Aries and the Sun is exalted in Aries. Therefore the Sun is the uchchanatha. In our view the second view is more appropriate. There is also difference of opinion whether the conditions mentioned above have to be fulfilled before debilitation gets cancelled. Shri V. Subrahmanaya Shastri has taken the view that any of the two conditions should be enough for the cancellation of the debilitation.Pt. Goseph Kumar Ozha has taken the view that both the conditions have to be fulfilled. We are of the

view that it should be enough for any of the two conditions to be fulfilled for the cancellation of the debilitation. Our view and that of Shri Shastri is supported by Jataka Parijata.

Saturn is in his sign of debilitation. His debilitation gets cancelled as Mars the lord of the sign in which Saturn is posted, in Kendra to the Lagna and the Moon. Sun who is exalted in Aries is also in Kendra to the Lagna.

Jup	Sat Ketu		
Mars			
			L Moon
Ven	Sun Merc	Ketu	

Illustration

यद्येको नीचतस्तद्राश्यधिपतस्तदुच्चपः केन्द्रे ।
यस्य स तु चक्रवर्ती समस्तभूपालवन्द्यांघ्रिः २७॥

27. Should at birth a planet be posited in his sign of debilitation, and the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually, the debilitation gets cancelled The Neechabhanga Raja Yoga so formed produces a powerful King of Kings.

यस्मिन्राशौ वर्तते खेचरस्तद्राशीशेन प्रेक्षितश्चेत्स खेटः ।
क्षोणीपालं कीर्तिमन्तं विदध्यात् सुस्थानश्चेत्किंपुनः पार्थिवेन्द्रः ॥२८॥

28. If a planet is in his sign of debilitation, and is aspected by the lord of that sign, the debilitation gets cancelled and by the Neechabhanga Raja Yoga so formed the native becomes a ruler of the Earth and famous. And if in the above Yoga if the planet be placed in an auspicious case still better effects may be expected.

नीचे तिष्ठति यस्तदाश्रितगृहाधीशो विलग्नाद्यदा
चन्द्राद्वा यदि नीचगस्य विहगस्योच्चर्क्षनाथोऽथवा ।
केन्द्रे तिष्ठति चेत्प्रपूर्णविभवः स्याच्चक्रवर्ती नृपो
धर्मिष्ठोऽन्यमहीशवन्दितपदस्तेजोयशोभाग्यवान् ॥२९॥

29. When the planet is posited in his sign of debilitation, if the lord of the sign so occupied or the lord of the planet's exaltation sign be in a Kendra position with reference to the Lagna or the Moon, the person so born will become very wealthy emperor. He will perform virtuous actions and will be very powerful, famous and affluent.

नीचे यस्तस्य नीचोच्चभेशौ द्वावेक एव वा ।
केन्द्रस्थचेच्चक्रवर्ती नृपः स्यादभूपवन्दितः ॥३०॥

30. If a planet in his sign of debilitation be in a Kendra position with reference to the Moon or the Lagna, the debilitation gets cancelled and the Neechabhanga Raja Yoga so formed will produce an emperor revered by other Kings.

Notes—Thus there are five kinds of Neechabhanga Raja Yogas as described below:—

(1) The lord of the depression sign or the planet that is exalted in that sign, is in a Kendra position from the Lagna or the Moon.

(2) The lord of the sign of debilitation and the lord of the exaltation sign of the debilitation planet are mutually in Kendra positions.

(3) The planet in the sign of debilitation is aspected by the lord of that sign.

(4) The lord of the sign of debilitation or the lord of the exaltation sign of the planet in debilitation, is in Kendra from the Lagna or the Moon.

(5) The planet in his sign of debilitation is in Kendra with reference to the Lagna or the Moon.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां महाराजयोगो नाम सप्तमोऽध्यायः

Thus ends the seventh chapter on "Maharaja Yogas" in Phaladeepika composed by Mantreswara.

आष्ठमोऽध्यायः

Chapter 8

लग्नादिद्वादशभावाश्रयफलम्

Effects of planets in different houses

The Sun

लग्नेऽर्केऽल्पकचः क्रियालसतमः क्रोधी प्रचण्डोन्नतो
मानी लोचनरूक्षकः कृशतनुः शूरोऽक्षमो निर्घृणः ।
स्फोटाक्षः शशिभे क्रिये सतिमिरः सिंहे निशांधः पुमान्
दारिद्रयोपहतो विनष्टतनयो जातस्तुलायां भवेत् ॥ १ ॥

विगतविद्याविनयवित्तं स्खलितवाचं धनगतः
सबलशौर्यश्रियमुदारं स्वजनशत्रुं सहजगः ।
जनयतीमं सुहृदि सूर्यो विसुखबन्धुक्षितिसुहृद्
भवनमुक्तं नृपतिसेवा जनकसंपद्व्ययकरम् ॥ २ ॥

सुखधनायुस्तनयहीनं सुमतिमात्मन्यटविगं
प्रथितमुर्वीपतिमरिस्थः सुगुणसंपद्विजयगम् ।
नृपनिवप्तं कुतनुमस्तेऽध्वगमदारं ह्यवमतं
हतधनायुः सुहृदमर्को विगतदृष्टिं निधनगः ॥ ३ ॥

विजनकोऽर्के ससुतबन्धुस्तपसि देवद्विजमनाः
ससुतयानस्तुतिमतिश्रीबलयशाः खे क्षितिपतिः ।
भगवतेऽर्के बहुधनायुर्विगतशोको जनपतिः
पितुरमित्रं विकलनेत्रो विधनुपुत्रो व्ययगते ॥ ४ ॥

1-4. If the Sun be in the 1st house at birth, the native will have scanty hair. He will be lazy, of hot disposition, impetuous and tall in stature. He will have soiled eyes and a lean and thin body. He will be cruel, impatient and valourous. The Sun in the 1st house with Cancer as the Lagna will give the native cataract in the eyes with the Lagna as Aries, the Sun in the 1st house will cause eye disease. In Leo Lagna the Sun will cause night blindness. If the Lagna be Libra

and the Sun occupies it, the native will be devoid of wealth and suffer from loss of children.

When the Sun is in the 2nd house at birth, the person concerned will be without any learning; he will be shameless and will be stammering.

Should the Sun occupy the 3rd house, the native will be powerful, valiant, wealthy and generous. He will have inimical relations with his kinsmen.

If the Sun be in 4th house, the native will be bereft of happiness and comfort, relations, lands, friends and house. He will be in Government service and will squander away his ancestral property.

When the Sun is in the 5th house from the Lagna, the person concerned will be short tempered and will be deprived of happiness, wealth and children. He will be intelligent and wander in forest regions.

If the Sun be in the 6th house, the native will become a king. He will earn renown and will be equipped with praiseworthy qualities. He will be wealthy and capable of overcoming his enemies.

When the Sun is in the 7th at birth, the preson concerned will suffer from the wrath of the king. He will have deformed body and will have no wife. He will suffer humiliation from others.

With the Sun in the 8th house, the person born will be deprived of his wealth and friends. He will be shortlived and suffer from defective eyesight. He can be blind also.

Notes—From the 8th house the Sun will aspect the 2nd house which represents the right eye. Thus the Sun's placement in 8th house should certainly affect the right eye. The Sun represents light and when he is placed in the 8th the worst dusthana, he can deprive the native of his eyesight.

Should the Sun be in 9th house at birth, the person concerned is likely to suffer from the loss of his father, but he will not be deprived of children and relations. He will have due respect for gods and Brahmins.

With the Sun in the 10th house, the native will be blessed with sons and will enjoy the comfort of conveyances. He will receive praise for his good conduct and will have intelligence, wealth, strength and fame. He will be a king.

Notes—Sun has Digbala in the 10th. For the above very good effects, the Lagna should be Aries, Taurus, Cancer, Leo, Libra, Scorpio, Sagittarius and Aquarius. In other Lagnas the Sun Will not own any auspicious house and will not be capable of producing the good effects described above.

The Sun in the 11th house makes the native very wealthy and long lived. He will be a king with ever lasting happiness.

Should the Sun be in the 12th house at birth the native will have inimical relations with his father. His eyesight will be defective and he will be devoid of wealth and children.

The MOON

सिते चन्द्रे लग्ने दृढतनुरदभ्रायुरभयो
बलिष्ठो लक्ष्मीवान् भवति विपरीतं क्षयगते ।
धनाढ्योऽन्तर्वाणिर्विषयसुखवान् वाचि विकलः
सहोत्थे सभ्रातृप्रमदबलशौर्योऽतिकृपणः ॥ ५ ॥

सुखी भोगी त्यागी सुहृदि ससुहृद्वाहनयशाः
सुपुत्रो मेधावी मृदुगतिरमात्यः सुतगते ।
क्षतेऽल्पायुश्चन्द्रेऽमतिरुदररोगी परिभवी
स्मरे दृष्टेः सौम्यो वरयुवतिकान्तोऽतिसुभगः ॥ ६ ॥

मृतौ रोग्यल्पायुस्तपसि शुभधर्मात्मसुतवान्
जयी सिद्धारम्भो नभसि शुभकृत्सत्प्रियकरः ।
मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे
व्यये द्वेष्यो दुःखी शशिनि परिभूतोऽलसतमः ॥ ७ ॥

5-7. If at birth the Moon be waxing and be posited in the first house (the lagna), the native will possess a strong constitution and will be longlived. He will be powerful, fearless and wealthy. The effects will be quite reverse if the Moon be waning.

If the Moon be posited in the 2nd house, the person born will be a man of learning, sweet in speech and wealthy. He will have a defective limb and be sensuous.

If the Moon be in the 3rd house at birth the person born will have brothers. He will be lascivious, powerful and strong but very miserly.

Should the Moon be placed in the 4th house, the person concerned will be happy, will be indulging in sensual pleasures He will be generous in gifts, will have good friends, will have comforts

of conveyances and will enjoy a high reputation (Moon gets Digbala in the 4th).

If the Moon be in the 5th house at birth the person will walk gently, will be brilliant and will have good sons. Such a person becomes Minister of a king.

If the Moon be in the sixth house the person born will be short lived, will be stupid and sufferer of stomach ailments. He will aslo face humiliation.

Should the Moon be housed in the 7th at birth, the person concerned will be beautiful in his looks, and will be loved by a faithful and illustrious wife.

When the Moon occupies the 8th house at birth, the person concerned will be sickly and shortlived.

Should the Moon happen to be in the 9th house, the person born will be wealthy, virtuous and will be blessed with children.

The Moon in 10th house at birth makes the native victorious over his enemies, and achieve success in all his ventures. He will be engaged in pious deeds and will be a supporter of good people.

Should the Moon occupy the 11th house at birth, the person concerned will be high minded, longlived and wealthy and will be blessed with children. He will also have comforts of servants.

When the Moon is placed in the 12th house, the native is indolent, humiliated and unhappy. Others have animosity against him.

MARS

क्षततनुरतिक्रूरोऽल्पायुस्तनौ घनसाहसी
वचसि विमुखो निर्विद्यार्थः कुजे कुजनाश्रितः ।
सुगुणधनवाञ्छूरोऽधृष्यः सुखी व्यनुजोऽनुजे
सुहृदि विसुहृन्मातृक्षोणीसुखालयवाहनः ॥ ८ ॥

विसुखतनयोऽनर्थप्रायः सुते पिशुनोऽल्पधीः
प्रबलमदनः श्रीमान् ख्यातो रिपौ विजयी नृपः ।
अनुचितकरो रोगार्तोऽस्तेऽध्वगो मृतदारवान्
कुतनुरधनोऽल्पायुश्छिद्रे कुजे जननिन्दितः ॥ ९ ॥

नृपसुहृदपि द्वेष्योऽतातः शुभे जनघातको
नभसि नृपतिः क्रूरो दाता प्रधानजनस्तुतः ।
धनसुखयुतोऽशोकः शूरो भवे सुशीलः कुजे
नयनविकृतः क्रूरोऽदारो व्यये पिशुनोऽधमः ॥ १० ॥

8-10. If Mars occupies the 1st house or the Lagna, the native will be very cruel but valourous. He will be short lived and his body will get bruised.

When Mars is posited in the 2nd house at birth, the native will not be good looking and will not be clever in speaking. He will have learing and will be devoid of wealth. He will be serving low people.

Should Mars be in the 3rd house at birth, the person concerned will be equipped with qualities, will be powerful, happy and brave. He will be not subdued by others. But he will be deprived of the happiness of brothers.

When Mars is placed in the 4th house, the native will be bereft of mother, friends, happiness, conveyances and lands.

The person concerned will have no children and will face many disasters, should the Mars happen to occupy the 5th house at birth. The native will be a talebearer and without enough intelligence.

Should Mars happen to occupy the 6th house at birth, the person concerned will be wealthy, generous, capable of vanquishing his enemies and will have splendour like that of a king. Mars in the 6th makes the native very sensuous.

When Mars is in the 7th, the person born will indulge in undesirable actions, will be afflicted by diseases and will have a wife who will die prematurely.

Note—Mars in the 7th produces very strong Manglik Dosha. If the native is a man he loses his wife. If the native is a woman she becomes a widow. It is, however, widely believed that if both the husband and wife are Manglik, the Dosha gets cancelled. There is Manglik Dosha when Mars occupies the Ist, 2nd, 4th, 7th, 8th and 12th houses.

Mars in the 8th house gives the native a diseased body, deprive him of wealth and makes him shortlived and reviled by others. Should Mars occupy the 9th house, the native will face animosity from others even if he be a favourite of the king. He will not enjoy the happiness of his father (i.e. he will lose his father prematurely), and will oppress other people.

If Mars be in the 10th house the person though cruel by nature will be charitable and will be like a king. He will be valiant and will be extolled even by great personalities.

When Mars occupies the 11th house the native will be powerful, wealthy, valourous, of good conduct, and happy.

Mars in the 12th house makes the native a talebearer and cruel. He will be devoid of wife, and mean by nature. He will suffer from eye diseases.

MERCURY

दीर्घायुर्जन्मनि ज्ञे मधुरचतुरवाक् सर्वशास्त्रर्थबोधः
स्याद्बुद्ध्योपार्जितस्वः कविरमलवचा वाचि मिष्टान्नभोक्ता ।
शौर्ये शूरः समायुः सुसहजसहितः सश्रमो दैन्ययुक्तः
संख्यावान् चाटुवाक्यः सुहृदि सुखसुहृत्क्षेत्रधान्यार्थभोगी ॥ ११ ॥

विद्यासौख्यप्रतापः प्रचुरसुतयुतो मान्त्रिकः पञ्चमस्थे
जातक्रोधो विवादैर्द्विषि रिपुबलहन्तालसो निष्ठुरोक्तिः ।
प्राज्ञोऽस्ते चारुवेशः ससकलमहिमा याति भार्यां सवित्तां
विख्याताख्यश्चिरायुः कुलभृदधिपतिर्ज्ञेऽष्टमे दण्डनेता ॥ १२ ॥

विद्यार्थाचारधर्मैः सह तपसि बुधे स्यात्प्रवीणोऽतिवाग्मी
सिद्धारम्भः सुविद्याबलमतिसुखसत्कर्मसत्यान्वितः खे।
बह्वायुः सत्यसन्धो विपुलधनसुखी लाभगे भृत्ययुक्तो
दीनो विद्याविहीनः परिभवसहितोऽन्त्ये नृशंसोऽलसश्च ॥ १३ ॥

11-13. Should Mercury be posited in the Ist house or the lagna, the native will be learned in all Shastras, will be soft spoken and longlived.

If Mercury happens to occupy the 2nd house at birth the person earns his livelihood by his intelligence. He will compose poems and will be cultured in his speech. He will get sweetish preparations to eat.

If Mercury be in the 3rd house, the person born will be brave but will have a medium span of life. He will have good brothers and sisters, but he will suffer from fatigue and be dejected.

When Mercury occupies the 4th house, the person born will be learned and witty. He will be possessed of friends, wealth and happiness.

With Mercury in the 5th, the native will be learned, happy and courageous. He will be blessed with children and will be well versed in Mantras.

Should Mercury happen to occupy 6th house, the native will be indolent, harsh in speech and will be capable of overcoming his enemies. He will become adamant when people enter into arguments with him.

Mercury occupying the 7th house makes the native learned, decently dressed. He will have all greatness and a wealthy woman as his wife.

When Mercury is in the 8th house at birth the person concerned will be widely renowned and longlived. He will be the supporter of his family, a lord and a commander of army.

With the Mercury occupying the 9th house, the native will be learned, wealthy, religious minded and observer of virtuous conduct. He will be well versed in everything and will not be reserved in speaking.

If Mercury be posited in the 10th house at birth, the native will be learned, powerful, wise, happy, virtuous and will stick to his word. He will be successful from the very beginning in all his ventures.

Should Mercury occupy the 11th house, the person will be longlived. He will keep his word, and will be very wealthy and happy. He will enjoy the comforts of servants.

Mercury in the 12th makes the native poor and helpless, indolent and cruel and without any education. He will also suffer from humiliation

JUPITER

शोभावान् सुकृती चिरायुरभयो लग्ने गुरौ सात्मजो
वाग्मी भोजनसारवांश्च सुमुखो वित्ते धनी कोविदः ।
सावज्ञः कृपणः प्रतीतसहजः शौर्येऽघकृद्दुष्टधी –
बन्धौ मातृसुहृत्परिच्छदसुतस्त्रीसौख्यधान्यान्वितः ॥ १४ ॥

पुत्रैः क्लेशयुतो महीशसचिवो धीमान् सुतस्थे गुरौ
षष्ठे स्यादलसोऽरिहा परिभवी मन्त्राभिचारे पटुः ।
सत्पत्नीसुतवान्मन्देऽतिसुभगस्तातादुदारोऽधिको
दीनो जीवति सेवया कलुषभाग्दीर्घायुरिज्येऽष्टमे ॥ ०। ॥

ख्यातः सन् सचिवः शुभेऽर्थसुतवान् स्याद्धर्मकार्योत्सुकः
स्वाचारः सुयशा नभस्यतिधनी जीवे महीशप्रियः ।
आयस्थे धनिकोऽभयोऽल्पतनयो जैवमातृको यानगो
द्वेष्यो धिक्कृतवाग्व्यये वितनयः साधोऽलसः सेवकः ॥ १६ ॥

14-16. If Jupiter be in Lagna at birth, the person concerned will be handsome and attractive, virtuous, longlived and fearless. He will be blessed with the grace of God.

Notes—It is said that if Jupiter is in Lagna, the native is blessed with the grace of God because from there he aspects the 5th, 7th and 9th house i.e. houses of children, wife and bhagya. Jupiter is the greatest natural benefic amongst all the planets and by his occupation of the Ist house, he makes the native healthy, happy, wealthy, fortunate and wise.

Should Jupiter occupy the 2nd house at birth, the person concerned will be learned and wealthy, will possess a beautiful face and will be eloquent in speech. He will enjoy food of high standard.

If Jupiter be placed in the 3rd house, the person born will be sinful, wicked and miserly He will suffer humiliation but one of his brothers will attain a position of honour and will be renowned.

With Jupiter posited in the 4th, person will be happy and will live with mother, friends, sons and servants. He will have plenty of grains.

Should Jupiter be in the 5th house, the native will suffer from distress from sons (children). He will be learned and a minister of the king.

If Jupiter occupies the 6th house at birth, the native will destroy his enemies but he will be lazy and will be humiliated. He will be clever and well versed in the recitation and utility of Mantras.

When Jupiter is posited in 7th house at birth, the native will be blessed with a decent wife and children. He will be handsome and more liberal than his father.

With Jupiter in the 8th house at birth, the native will be poor and helpless and earns his livelihood through servants or menials. He will indulge in mean action, but will be longlived.

If Jupiter be in 9th house at birth, the native, will be wealthy and will be blessed with sons (children). He will be famous and will be

eager to perform virtuous deeds and religious rites. He will become a minister of the king.

Should Jupiter be occupying the 10th house at birth, the native will be very wealthy and a favourite of the king. He earns a high reputation and is virtuous.

Jupiter in 11th house at birth makes the native wealthy, longlived and fearless. He gets few children; but enjoys the comforts of conveyances.

When Jupiter occupies the 12th house, the native will earn animosity of others, and will himself use abusive language. He will be childless , sinful, indolent and a person who serves others.

VENUS

तनौ सुतनुदृक्प्रियं सुखिनमेव सुदीर्घायुषं
करोति कविरर्थगः कविमनेकवित्तान्वितम् ।
विदारसुखसम्पदं कृपणमप्रियं विक्रमे
सुवाहनसुमन्दिराभरणवस्त्रगन्धं सुखे ॥ १७ ॥

अखण्डितधनं नृपं सुमतिमात्मजे सात्मजं
विशत्रुमधनं क्षते युवतिदूषितं विक्लवम् ।
सुभार्यमसतीरतं मृतकलत्रमाड्यं मदे
चिरायुषमिलाधिपं धनिनपष्टमे संस्थितः ॥ १८ ॥

सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे
नभस्यतियशः सुहृत्सुखितवृत्तियुक्तं प्रभुम् ।
धनाढ्यमितराङ्गनारतमनेकसौख्यं भवे
भृगुर्जनयति व्यये सरतिसौख्यवित्तद्युतिम् ॥ १९ ॥

17-19. If Venus be posited in the lagna at birth, the native will have a beautiful and attractive body, and will be happy and longlived.

Notes—Venus is the benefic No.2. He can never be as beneficial as Jupiter in the Lagna because he possesses one full aspect only and that will fall on the 7th house only.

Should Venus occupy the 2nd house at birth, the native will be a poet and will enjoy riches of various kinds.

If Venus be in the 3rd house at birth, the native will be miserly, unpopular, devoid of wealth, happiness and wife.

With Venus occupying the 4th house, the person born, the native will be endowed with good conveyances, a decent house, ornaments, clothes and scents.

When Venus be in the 5th house at birth, the native will be endowed with wealth and will be as influential and renowned as a king. He will be learned and will be blessed with the happiness of children.

With Venus posited in the 6th house at birth, the native will have no enemies, but he will be devoid of wealth. He will develop ilicit relations with several young girls, but will not enjoy happiness.

Should Venus be placed in 7th house at birth, the native will enjoy the company of a faithful and beautiful wife and he may lose his wife. He will be wealthy and will have intrigues with bad women.

Venus posited in the 8th house at birth, will make the native wealthy, longlived and a landlord.

If Venus occupies the 9th house at birth, the native will draw his fortune through the beneficience of the king. He will be blessed with wife, sons and friends.

With Venus occupying the 10th house at birth, the native will perform virtuous deeds. He will enjoy happiness from friends, will be greatly honoured, will enjoy high reputation and will attain a high status. Should Venus occupy the 11th house at birth, the native will be wealthy, but will have connections with other people's wives. He will enjoy all kinds of happiness.

If Venus occupies the 12th house at birth, the native will enjoy sexual relationships with many women (bed comforts). He will be rich and prosperous.

SATURN

स्वोच्चे स्वकीयभवने क्षितिपालतुल्यो
लग्नार्कजे भवति देशपुराधिनाथः ।
शेषेषु दुःखपरिपीडित एव बाल्ये
दारिद्र्यदुःखवशगोमलिनोऽलसश्च ॥ २० ॥
विमुखमधनमर्थेऽन्यायवन्तं च पश्चा-
दितरजनपदस्थं यानभोगार्थयुक्तम् ।
विपुलमतिमुदारं दारसौख्यं च शौर्ये
जनयति रविपुत्रश्चालसं विक्लवं च ॥ २१ ॥

दुःखी स्याद् गृहयानमातृवियुतो बाल्ये सरुग्बन्धुभे
भ्रान्तो ज्ञानसुतार्थहर्षरहितो धीस्थे शठो दुर्मतिः ।
बह्वाशी द्रविणान्वितो रिपुहतो धृष्टश्च मानी रिपौ
कामस्थे रविजे कुदारनिरतो निःस्वोऽध्वगो विह्वलः ॥ २२ ॥

शनैश्चरे मृतिस्थिते मलीमसोऽर्शसोऽवसुः ।
करालधीर्बुभुक्षितः सुहृज्जनावमानितः ॥ २३ ॥
भाग्यार्थात्मजतातधर्मरहितो मन्दे शुभे दुर्जनो
मन्त्री वा नृपतिर्धनी कृषिपरः शूरः प्रसिद्धोऽम्बरे ।
बह्वायुः स्थिरसंपदायसहितः शूरो विरोगी धनी
निर्लज्जार्थसुतो व्ययेऽङ्गविकलो मूर्खो रिपूत्सारितः ॥ २४ ॥

20-24. If at birth Saturn is in the Lagna in his sign of exaltation (Libra) or in his own sign (Capricorn and Aquarius), the person concerned will be equal to the king, a chief or mayor of a city. If Saturn be in the Lagna in any other sign, the native will suffer from sorrow and misery from his very childhood and will be poverty stricken. He will be living shabbily and will be inactive.

Notes—According to Brihat Jataka if Saturn occupied the Lagna at a person's birth, he will be poor, sickly, love-stricken, very unclean, suffering from diseases during his childhood. However, if any of the signs sagittarius, Pisces, Aquarius, Capricorn and Libra be the Lagna and Saturn should occupy it at birth, the person concerned will be equal to king, the headman of a village or the mayor of a city, a great scholar and will be handsome. Uttarakalamrit and Mansagari have supported this view.

Should Saturn be in the 2nd house at birth, the face of the native will be unattractive. He will not take the righteous path and will be devoid of wealth but in the latter part of his life he will quit his native place and will then possess wealth, conveyance and all enjoyments of life.

If Saturn should happen to occupy the 3rd house at birth, the native will be very intelligent, wise and liberal and will live with his wife. However, he will be indolent and unhappy.

If Saturn be in the 4th house at birth, the native will be bereft of house, respect and mother. He will be sickly in his childhood. He will also be unhappy.

If Saturn occupied the 5th house the person concerned will be evil minded and wicked. He will be bereft of learning, children, wealth and happiness. He roams about aimlessly.

Should Saturn occupy the 6th house at birth, the person concerned will be glutton, wealthy and will vanquish his enemies. He will also be arrogant.

When at birth Saturn is posited in the 7th house, the native develops relations with women of questionable character. He will be poverty stricken, a wanderer and unhappy.

Saturn occupying the 8th house at birth will make the native unclean afflicted with piles, devoid of wealth, of cruel disposition, hungry and will be avoided by his friends.

Should Saturn occupy the 9th house, the native will be devoid of good fortune, wealth, children father and will be irreligious. He will also be wicked.

Notes—A View has been taken that as the 9th house is the house of Dharma, Saturn occupying it will bring about a revolution in this sphere. If there be a Saturn endowed with strength in the 9th house and be aspected by Jupiter, the person will follow Dharmic principles strictly and will be a tapasvi. In Ma Ananamayee's birth Saturn is exalted in the 9th (Aquarius Ascendent). In Swami Karpatri's birth chart Saturn is in the 9th and the Sun, Jupiter, Venus and Mercury are in the lagna idnentical with Cancer.

This is horoscope of Swami Ramakrishna Paramahamsa. Saturn is exalted in 9th.

Ven		Ketu	Jup
L Sun Moon			
Mars			
	Rahu	Sat	

Saturn in 10th house enables the native to be king or equal to the king. He will be valiant, renowned and will be engaged in agricultural pursuits.

Saturn in the 11th makes the native devoid of ill health and enables him lasting income and wealth.

Should Saturn occupy the 12th house at birth, the native will be impudent, poor, childless, defective of some limb, stupid and defeated by his enemies.

RAHU

लग्नेऽह्यावचिरायुरर्थबलवानूर्ध्वाङ्गरोगान्वित–
श्छन्नोक्तिर्मुखरुग्घृणी नृपधनी वित्ते सरोषः सुखी ।
मानी भ्रातृविरोधको दृढमतिः शौर्ये चिरायुर्धनी
मूर्खो वेश्मनि दुःखकृत्ससुहृदल्पायुः कदाचित्सुखी ॥ २५ ॥

नासोद्यद्वचनोऽसुतः कठिनहृद्राहो सुते कुक्षिरु-
ग्द्विट्क्रूरग्रहपीडितः सगुदरुक्छ्रीमांश्चिरायुः क्षते ।
स्त्रीसंगादधनोमदेऽथ विधुरोऽवीर्यः स्यतन्त्रोऽल्पाधी–
रन्ध्रेऽल्पायुरशुद्धिकृच्च विकलो वातामयोऽल्पात्मजः ॥२६॥

धर्मस्थे प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान्
ख्यातः खेऽल्पसुतोऽन्यकार्यनिरतः सत्कर्महीनोऽभयः ।
श्रीमान्नातिसुतश्चिरायुरसुरे लाभे सकर्णाभयः
प्रच्छन्नाघरतो बहुव्ययकरो रिःफेम्बुरुक्पीडितः ॥ २७ ॥

25-27. When Rahu is in the occupaton of the 1st house at birth, the native will be shortlived, wealthy and strong and suffer from diseases in the higher limbs (Face, head etc.).

The person who has Rahu in the 2nd house at birth, will be insincere in speech and his words will carry double meaning. He will suffer from disease of the mouth or the face. He will be tender hearted and will receive wealth through the beneficience of the king. He will be of an angry disposition and happy.

When Rahu is in the 3rd house at birth, the native will be proud, inimical towards his co-born, wealthy, longlived and strongwilled.

With Rahu in the 4th house at birth, the native will have a short span of life and will be seldom happy.

When Rahu occupies the 5th house at birth, the native will have nasal touch in his speech. He will be childless, hard hearted and will suffer from pain in the stomach.

Should Rahu occupy the 6th house at birth, the native will be troubled by the enemies and will be opppressed by malefic planets. He will be wealthy and longlived and will suffer from ulcer in the anus.

Rahu in the 7th house at birth makes the person concerned independent, but without intelligence. He squanders away his money by associating with women. He will become a widower and also impotent.

If Rahu be posited in the 8th house the native will become miserable, will suffer from rheumatism , will have few children and will indulge in impure actions.

If Rahu occupies the 9th house at birth, the native will be harsh in speech and will indulge in unrighteous actions but he will become head of a clan, city or a villgae.

If Rahu be in the 10th house, the person born will have a limited number of issues, engaged in working for others, will not perform any rightful deeds, will be fearless and famous.

With Rahu occupying the 11th house at birth, the native will be wealthy and longlived, will have a limited number of issues, and will suffer from some disease of the ear.

Rahu in the 12th house at birth makes a man squanderer of money, will indulge in sinful deeds and suffer from diseases like dropsy etc.

KETU

लग्ने कृतघ्नमसुखं पिशुनं विवर्णं स्थानच्युतं विकलदेहमसत्समाजम् ।
विद्यार्थहीनमधमोक्तियुतं कुदृष्टिं पातः परान्ननिरतं कुरुते धनस्थः ॥ २८ ॥

आयुर्बलं धनयशः प्रमदान्नसौख्यं वेतौ तृतीयभवने सहजप्रणाशम् ।
भूक्षेत्रयानजननीसुखजन्मभूमि सुखे परगृहस्थितिमेव दत्ते ॥ २९ ॥

पुत्रक्षयं जठररोगपिशाचपीड़ां दुर्बुद्धिमात्मानि खलप्रकृतिं च पापः ।
औदार्यमुत्तमगुणं दृढता प्रसिद्धिं षष्ठे प्रभुत्वमरिमर्दनमिष्टसिद्धिम् ॥३०॥

द्यूतेऽवमानमसतीरतिमान्त्ररोगं पापः स्वदारवियुतिं मदधातुहानिम् ।
स्वल्पायुरिष्टविरहं कलहं च रन्ध्रे शस्त्रक्षतं सकलकार्यविरोधमव ॥३१॥

पापप्रवृत्तिमशुभं पितृभाग्यहीनं दारिद्रियमार्यजनदूषणमाह धर्मे ।
सत्कर्मविघ्नमशुचित्वमवद्यकृत्यं तेजस्विनं नभसि शौर्यमतिप्रसिद्धम् ॥ ३२ ॥

लाभेऽर्थसंचयमनेदगुणं सुभोगं सद्द्रव्यसोपकरणं सकलार्थसिद्धिम्।
प्रच्छन्नपापमघमव्ययमर्थनाशं रिःफे विरुद्धगतिमक्षिरुजं च पातः ॥३३॥

28-33. When Ketu occupies the 1st house or the Lagna, the person born will be ungrateful, unhappy and tale bearer, will associate with unsociable elements, deformed in his body, fallen from position and outcaste.

With Ketu in the 2nd house at birth, the native will be bereft of learning and will have a harsh manner of speaking. He will have a sinister look and be dependent for food on others.

Should Ketu occupy the 3rd house at birth, the native will be longlived, powerful and renowned. He will live happily with his wife and will eat good food; but he will be deprived of a brother.

With Ketu occupying the 4th house at birth, the native will live in another man's house and will lose his lands, mother and happiness. He will be forced to leave his native land.

Ketu in the 5th house at a person's birth deprives the native of his children. He will be evil minded and will be oppressed by goblins (evil spirits).

If Ketu occupies the 6th house at birth, the native will be magnanimous, full of best qualities, firm, renowned and will be vested with high authority. He will vanquish his enemies and will be successful in obtaining Ishta Siddhi (इष्टसिद्धिः).

Ketu's occupation of the 7th house at birth will make the native suffer humiliation. He will associate with fallen women and will be separated from his own wife. He will suffer from diseases of the bowels and may lose his potency.

With Ketu occupying the 8th house at birth, the native will suffer from separation from his nears and dears. He will be quarrelsome and shortlived. He will get injury from some weapon and will be unsuccessful in all his ventures.

Ketu in the 9th house at birth, makes the native indulge in sinful and unrighteous actions. He will be deprived of his father, will be unfortunate, povertystricken and will defame others.

If Ketu occupies the 10th house at a person's birth, he will face obstacles in performing good acts. He will be impure and indulge in wicked actions. He will be very bold and famous for his valour.

If Ketu should occupy the 11th house, the person born will accumulate wealth and will be equipped with good qualities. He will enjoy himself and all items of luxuries and comforts will be available to him. He will achieve success in all his undertakings.

When Ketu occupies the 12th house at birth, the native will commit sinful acts secretly. He will squander away all his money for undesirable purposes. He will destroy his wealth and take to forbidden conduct. He will suffer from diseases of the eyes.

उदयभांशस्फुटतुल्यांशे निवसन् पूर्णं फलमावत्ते ।
शनिवद्राहुः कुजवत्केतुः फलदाता स्यादिह संप्रोक्तः ॥ ३४ ॥

34. The effects produced by a planet of the house, will be realised in full when he has traversed the number of degrees from the commencement of the Rashi equal to that traversed by the Lagna point in the Lagna Rashi.

It is the view of the authorities that Rahu is similar to Saturn and Ketu is similar to Mars in giving effects (Shani-vat Rahu, Kuja-vat Ketu).

Notes—For example (1) if the Lagna point (Lagna Bhava-Madhya) is 1 degree and the longitude of the Saturn posited in the 5th house is also 1 degree, Saturn will give the full effect of the 5th house.

(2) If the Lagna point is 29 degrees and Saturn's longitude in the 5th house is 1 degree, Saturn will produce very little effect of the same house.

भावसमांशकसंस्था भावफलं पूर्णमेव कलयन्ति ।
न्यूनाधिकांशवशतः फलवृद्धिर्हासिता वाच्या ॥ ३५ ॥

35. This verse is intended to further explain the principle laid down in verse 34. Find out how far away is the planet in the house whose effects are to be assessed, from the Bhava madhya (भावमध्य) of that house. The more it is nearer to the Bhava-Madhya, the lesser will be the effects produced.

Notes—Described above are the general effects of planets in different houses. These effects get modified by several factors such as the houses they own, aspects on them, conjunction of other planets with them, the signs in which they are posited, the position of their disposition etc.

For detailed information in this respect please refer to our English translation of 'Bhrigu Sutras' published by Ranjan Publications.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां राज्यादीनां लग्नादिद्वादशभावाश्रयफलं
नाम अष्टमोऽध्यायः

Thus ends the eighth chapter on "The Effects of the Planets in 12 Bhowas" in Phaladeepika composed by Mantreswara.

Chapter 9

Effects of different Ascendants

|| नवमोऽध्यायः ||

वृत्ताक्षणो दुर्बलजानुरुग्रो भरिुर्जलेस्याल्लघुभुक् सुकामी ।
संचारशीलक्षपलोऽनृतोक्तिर्व्रणाङ्कितङ्गः क्रियभे प्रजातः || १ ||

1. If the Ascendant falls in Aries, the native will have round eyes. His knees will be weak and he will have aggressive temperament but he will be afraid of water. He will be active and will always be moving about. His limbs will be bruised. He will eat sparigly and will be passionate. He will speak falsehoods.

पृथूरुवक्त्रः कृषिकर्मकृत्स्यान्मध्यन्तसौख्यः प्रमदाप्रियश्च ।
त्यागी क्षमी क्लेशसहश्च गोमान् पृष्ठास्यापार्श्वेऽङ्कयुतो वृषोत्थः || २ ||

2. The person born with Taurus as the Ascendant, will have plumply thighs and a big face. He will be engaged in agricultural ventures. He will be happy in the middle and last portions of his life. He will be fond of enjoying young women. He will be of sacrificing and forgiving nature, will be capable of endowing hardships and will possess cattle. He will have marks or moles on the back, face and sides.

श्यामेक्षणः कुञ्चितमूर्द्धजः स्त्रीक्रीडानुरक्तश्च परेङ्गितज्ञः ।
उत्तुङ्गनासः प्रियगीतनृत्तो वसन् सदान्तः सदने च युग्मे || ३ ||

3. When the Ascedant is Gemini, the native will have balck eyes and curly hair. He will enjoy association with women and will have thick neck and many friends. He will be intelligent and mind reader. His nose will be elevated and he will be fond of music and dancing. He will like to remain indoors.

स्त्रीनिर्जितः पीनगलः समित्रो बह्वालयस्तुङ्गकटिर्धनाढ्यः ।
ह्रस्वश्च वक्रो द्रुतगः कुलीरे मेधान्वितस्तोयरतोऽल्पपुत्रः || ४ ||

4. Person with Cancer as the Ascendant will be henpacked. He will have a thick neck and will be fond of making friendships. He will possess many houses and will be wealthy. His waist will be thick but he will be short statured. He will be intelligent and

fond of watery sports like swimming etc. He will walk fast and will have few sons. He will be crooked.

पिङ्गक्षणः स्थूलहनुर्विशालवक्त्रोऽभिमानी सपराक्रमः स्यात् ।
कुप्यत्यकार्ये वनशैलगामी मातुर्विधेय स्थिरधीर्मृगेन्द्रे ॥ ५ ॥

5. A person whose Ascendant is Leo will have reddish eyes, large chin and broad face. He will be arrogant, powerful, valiant, firm minded and obedient to his mother. He will be fond of roaming about in forests and hills. He will get angry on trifles.

स्त्रस्तांसबाहुः परिवित्तगेहैः संपूज्यते सत्यरतः प्रियोक्तिः ।
व्रीडालसाक्षः सुरतप्रियः स्याच्छास्त्रार्थविद्याल्पसुतोऽङ्गनायाम् ॥ ६ ॥

6. The person born with Virgo as the Ascendant, will be truthful and will speak kindly. His eyes will be full of bashfulness and will be immediately liked by others. He will be well versed in Shastras and will take advantage of other people's houses and wealth. His arms and shoulders will be drooped and will possess few sons.

चलत्कृशाङ्गोऽल्पसुतोऽतिभक्तो देवद्विजानामटनो द्विनामा ।
प्रांशुश्च दक्षः क्रयविक्रयेषु धीरोदयस्तौलिनि मध्यवादी ॥ ७ ॥

7. If the Ascendant be Libra, the person born will rever gods, and Brahmins but he will be active and will possess a lean and thin body. He will be tall in stature, deft in trading, patient and intent on being first. He will often have two names. He will have few children and he will be fond of wandering. He will be brave, merciless and impartial in his arguments.

वृत्तोरुजङ्घः पृथुनेत्रवक्षा रोगी शिशुत्वे गुरुतातहीनः ।
क्रूरक्रियो राजकुलाभिमुख्यः कीटेऽब्जरेखाङ्कितपाणिपादः ॥ ८ ॥

8. The person with Scorpio Ascendant at birth, will have rounded thighs and knees. His chest will be broad and eyes expansive. He will suffer from diseases from an early age. He will be seperated from his parents and preceptor. He will indulge in cruel actions and will be honoured by the king. His feet will bear marks of lotus.

दीर्घास्याकण्ठः पृथुकर्णनासः कर्मोद्यतः कुब्जतनुर्नृपिष्टः ।
प्रागल्भ्यवाक्त्यागयुतोऽरिहन्ता साम्नैकसाध्योऽश्विभवो बलाढ्यः ॥ ९ ॥

9. The person with Sagittarius Ascendant at birth—His face and neck will be long and his nose and ears will be big. He will always keep himself engaged in some work or the other. He will be eloquent in speech and self sacrificing. He will have a short stature. He will be courageous and will overcome his enemies. He will be wealthy and favourite of the king. He can be won over by persuation and kindness.

अधः कृशः सत्वयुतो गृहीतवाक्योऽलसोऽगम्यजराङ्गनेष्टः ।
धर्मध्वजो भाग्यतुतोऽटनश्च वातार्दितो नक्रभवो विलज्जः ॥ १० ॥

10. When Capricorn is the Ascendant at birth, his lower limbs will be weak. He will have vitality. He will accept other people's advice but will be lazy by nature. He will indulge in affairs with old women of the forbidden category. He will be a religious hypocrite. He will be fond of wandering. He will be fortunate but shameless. He will suffer from wind-diseases.

प्रच्छन्नपापो घटतुल्यदेहो विघातदक्षोऽध्वसहोऽल्पवित्तः ।
लुब्धः परार्थी क्षयवृद्धियुक्तो घटोद्भवः स्यात्प्रियगन्धपुष्पः ॥ ११ ॥

11. The person at whose birth Aquarius is the Ascendant, will commit sinful actions secretly. He will have little wealth, will be greedy and eager to usurp or utilise other people's money. He will endure long marches on road and will be clever in causing hurt to others. He will have a body like a water pot. He will be fond of perfumes and flowers. His financial position will be of a fluctuating nature.

अत्यम्बुपानः समचारुदेहः स्वदारगस्तोयजवित्तभोक्ता ।
विद्वान्कृतज्ञोऽभिभवत्यमित्रान् शुभेक्षणो भाग्ययुतोऽन्त्यराशौ ॥ १२ ॥

12. The Pisces ascendant native will have a beautiful and symmetrical body. His eyes will be very attractive. He will he learned, grateful, satisfied with his wife and fortune. He will have financial gains from selling produce of the seas. He will overcome his enemies.

राशेः स्वभावाश्रयरूपवर्णान् ज्ञात्वानुरूपाणि फलानि तस्य ।
युक्त्या वदेदत्र फलं विलग्ने यच्चन्द्रलग्नेऽपि तदेव वाच्यम् ॥ १३ ॥

13. After examining the native place, form, colour etc., of any particular sign, its effects should be judiciously assessed. Whatever have been declared the effects arising out of a particular Ascendant, the same should also be said to come to pass, if the sign happens to be occupied by the Moon.

ग्रहे सति निजोच्चगे भवति रत्नगर्भाधिपो
महापति कृतस्तुतिर्महितसंपदामालयः ।
उदारगुणसंयुतो जयति विक्रमार्को यथा
नये यशसि विक्रमे वितरणे धृतौ कौशले ॥ १४ ॥

14. If at a birth a planet be in his sign of exaltation, the person concerned will become a ruler of the Earth and will receive praises from the kings. He will possess valuable treasures. He will be equipped with excellent qualities and will shine like king Vikramaditya in his administrative policies, fame, valour generosity, courage and dexterity.

Notes- Our view is that with exaltation of one planet in a birth chart, the native cannot shine like king Vikramaditya or become a ruler of the Earth. The planet in exaltation to give extraordinarily good effect should be placed in an auspicious house saved from any malefic influence and supported by other helpful planetary combinations and dispositions.

In this horoscope Sun lord of the 11th is exalted in the 7th house. He is associated with Mercury and Venus and aspected by Jupiter who is posited in his own. The Moon the lord of the 10th is in his own house. According to verse 14, the native should be more than a ruler of the Earth, but he happens an ordinary person belonging to middle class. The reason for this is that the exalted Sun is placed between malefics (Mars and Rahu on one side and Saturn on the other). According to Parasara Sun being lord of the 11th is a papi. According to Jataka Parijata Sun being lord of 11th is

Mars Rahu	Sun Merc Ven	Sat	
			Moon
Jup		L	Ketu

Badhaka. He is aspected by Sun lord of the 3rd and the 6th. Therefore the Sun is deprived of auspiciousness. Although the Moon lord of the 10th is in his own sign, she is aspected by Saturn from the 8th house. Thus no good can be expected from the Moon. For these reasons the native could not become a great men equal to a king.

Jup Ven	Ketu		
L Sun Merc.			
Moon			
	Sat	Mars Rahu	

This is the horoscope of Abraham Lincoln former President of the United States of America. He was a great man, very learned and a political leader with all the name and fame one can achieve. He held the most powerful position of the Head of State of the United States of American. In his horoscope Venus lord of the 4th and 9th (a yoga karaka) is exalted in the 2nd and is associated with Jupiter lord of the 2nd and the 11th in his own house (2nd). There is no malefic aspect on them. Lord of lagna Saturn is in the 10th with evil aspect or influence on him. These planetary combinations and dispositions made him such great and powerful man.

स्वमन्दिरगते ग्रहे प्रभुपरिग्रहादयतिं
प्रभुत्वमपि वा गृहस्थितिमचञ्चलां प्राप्नुयात् ।
नवं भवनमुर्वराक्षितिमुपैति काले स्वके
जने बहुमतिं पुनः सफलनष्टवस्तून्यपि ॥ १५ ॥

15. Should a planet occupy his own sign in a birthchart, the native will during the dasa of such a planet acquire power and strength through the beneficience of a wealthy and high dignitary and he will himself achieve that status. He will remain in his residence, acquire a new house and lands capable of producing every kind of crops. He will receive reverence from the people and may even get back his lost articles.

ग्रहः सुहृत्क्षेगतः सुहृद्भिः कार्यस्य सिद्धिं नवसौहृदं च ।
सत्पुत्रजायाधनाधान्यभाग्यं ददात्ययं सर्वजनानुकूल्यम् ॥ १६ ॥

16. When a planet happens to be in the house of a friend at birth, the person concerned will achieve success through the help of his friends in all his ventures. His new friends will be blessed with good sons, wealth, grains and other fortunes and

will get full support and cooperation from the people.

गते ग्रहे शत्रुगृहं निकृष्टां परान्नवृत्तिं परमन्दिरस्थितिम् ।
अकिंचनत्वं रिपुपीडनं सदा स्निग्धोऽपि तस्यातिरिपुत्वमाप्नुयात् ॥ १७ ॥

17. If a planet gets posited in an inimical sign, the person born will have an evil bent of mind. He will live in other people's houses and will eat their food. He will be without any means of livelihood and will be oppressed by enemies. Even his friends will become his enemies in the dasa of such a planet.

नीचे ग्रहेऽधः पतनं स्ववृत्तेर्दैन्यं दुराचारमृणाप्तिमाहुः ।
नीचाश्रयं कीकटदेशवासं भृत्यत्वमध्वानमनर्थकार्यम् ॥ १८ ॥

18. If a planet occupies his sign of debilitation in a nativity, the person concerned will, during the dasa of such a planet, be demoted from his position, will suffer actions, will become indebted and will depend on support of low people. He will live in insanitary auditions, will perform menial tasks, will walk long distances on foot and will do disastrous acts.

ग्रहो मौढ्यं प्राप्तो मरणमचिरात् स्त्रीसुतधनैः
प्रहीणत्वं व्यर्थे कलहमपवादं परिभवम् ।
समर्क्षस्थः खेटो न कलयति वैशेषिकफलं
सुखं वा दुःखं वा जनयति यथापूर्वमचलम् ॥ १९ ॥

19. If a planet be combust (eclipsed by the Sun's rays), the native will during his Dasa, will die within a short period. His wife, children as well as his wealth will also be destroyed. He involved in quarrels without cause or reason and suffer from the others. He will also be insulted by others.

A planet posited in a netural sign will not produce any significant effect and maintain status quo.

वक्रं गतः स्वोच्चफलं विदध्यात्सपत्ननीचर्क्षगतोऽपि खेटः ।
वर्गोत्तमांशस्थितखेचरोऽपि स्वक्षेत्रमस्योक्तफलानि तद्वत् ॥ २० ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां मेषादीनां लग्नफलं नाम नवमोऽध्यायः ।

20. When a planet happens to be retrograde in motion, he will produce the same effect as if he is posited in exaltation sign, even if he may be in his enemy's sign or in the sign of his debilitation. A planet who is vergottama produces effects as if he is in his own sign.

दशमोऽध्यायः

Chapter 10

कलत्रभावः

Matters relating to the 7th House

शुभाधिपयुतेक्षिते सुतकलत्रभे लग्नतो
विधोरपि तयोः शुभं त्वितरथा न सिद्धिस्तयोः ।
सिताव्ययसुखाष्टगैः खरखगैरसन्मध्यगे
सितेऽप्यथ शुभेतरेक्षितयुते च जायावधः ॥ १ ॥

1. The 5th and 7th houses from the lagna or the Moon be flourished if they are associated with or aspected by benefics or their lords, if it is not so, they will not be fruitful.

If there be malefics in the 12th, 4th and 8th houses or if Venus be hemmed in between two malefics or if Venus be associated or aspected by malefics the native will lose his wife (his wife will die).

दारेशे सुतगे प्रणष्टवनितोऽपुत्रोऽथवा धीश्वरो
द्यूने वा निधनेश्वरोऽपि कुरुते पत्नीविनाशं ध्रुवम् ।
क्षीणेन्दौ सुतगे व्ययास्ततनुगैः पापैरदारात्मजः
सीसंगाद्धननाशनं मदगयोः स्वर्भानुभान्वोर्वदेत् ॥ २ ॥

2. If the lord of the 7th house occupies the 5th, the native will lose his wife or he will become sonless. If the lord of the 5th or the 8th be in the 7th, the wife of the native does not survive. If the weak Moon be in the 5th and the malefics occupy the Ascendant, 7th and 12th houses the person concerned will be without wife and children. If the Sun and Rahu occupy the 7th house, the native will suffer loss of wealth through association with women.

शुक्रे वृश्चिकगे मदे मृतवधूः कामे वृषस्थे बुधे
स्त्रीनाशस्त्वथ नीचगे सुरगुरौ धनाधिरूढे तथा ।

जामित्रे झषगे शनौ सति तथा भौमेऽथवा मस्त्रीति-
 द्वन्द्वर्क्षक्षेत्रगयोर्मदेऽर्किकुजयोः पत्नी सती शोभना ॥ ३ ॥

3. The native loses his wife if there are any of the following disposition of planets present at brith:—

(a) Venus in Scorpio in the 7th house.
(b) Mercury in Taurus in the 7th house.
(c) Jupiter in Capricorn in the 7th house.
(d) Saturn in Pisces in the 7th house.
(e) Mars in Pisces in the 7th house.

However, if Mars and Saturn occupy the 7th house identical with Cancer the native will be blessed with a wife who is beautiful and of good character.

अस्ते वास्तपतावसद्ग्रहयुते दृष्टेऽप्यसन्मध्यगे
 नीचारातिगृहेऽर्ककान्त्यभिहिते ब्रूयात्कलत्रच्युतिम् ।
कामे वा सुतभाग्ययोर्विकलदारोऽसौ सपापे भृगौ
 शुक्रे वा कुजमन्दमार्गसहिते दृष्टे परस्त्रीरतः ॥ ४ ॥

4. The native is deprived of his wife if the 7th house or its lord be associated with or aspected by malefics, hemmed in between malefics, be in his sign of debilition or an inimical sign or be eclipsed by the Sun's rays.

The native will lose his wife or will have a crippled wife, when Venus in conjunction with malefic occupies the 7th, 5th or 9th house.

The native will have illicit relations with other people's wives if Venus be in the Varga of Mars or Saturn or be aspected by these planets.

भौमार्क्यस्ते भृगुजशशिनोर्दारहीनोऽसुतो वा
 क्लीबेऽस्ते वा भवति भवगौ द्वौ ग्रहौ स्त्रीद्वयं स्यात ।
द्वन्द्वर्क्षांशे मदपतिसितौ तस्य जायाद्वयं स्यात्
 ताभ्यां युक्तैर्गगननिलयैर्दारसंख्यां वदन्तु ॥ ५ ॥

5. If Mars and Saturn be in the 7th from the Venus and Moon in any nativity, the person concerned will be wifeless and childless.

If therre be a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person concerned will have two wives.

A person will have two wives in the event of both the lord of the 7th and Venus being posited in a dual sign or amsa.

The number of wives should be generally ascertained from the number of planets that are in conjunction with the lord of 7th house and Venus.

स्त्रीसंख्यां मदगैर्ग्रहैर्मृतिमसत्खेटैश्च सद्भिः स्थितिं
द्यूनेशे सबले शुभे सति वधूःसाध्वी सुपुत्रान्विता
पापोऽपि स्वगृहं गतः शुभकरः पत्न्याश्च कामस्थितो
हित्वा षड्व्ययरन्ध्रपान्मदनगाः सौम्यास्तु सौख्यावहाः ॥ ६ ॥

6. The native will associate with as many women as is the number of planets posited in the 7th house. The number of women, who will die, will be equal to the number of malefics, and the number of benefics will represent the number of women who will survive.

Should the lord of the 7th house be a benefic endowed will strenght, the native will have a wife who will be of good character and will bear children.

Even a malefic if he being lord of 7th be posited in the 7th will bless the native with a good wife.

Benefics in the 7th house will produce good effects unless they happen to be lords of the 6th, 8th or 12th house.

भार्यानाशस्त्वशुभसहितौ वीक्षितौ वार्थकामौ
तत्र प्राहुस्त्वशुभफलदां क्रूरदृष्टिं विशेषात् ।
एवं पत्न्या अपि सति मदे चाष्टमे वास्ति दोषः
सौम्यैर्दृष्टे सति शुभयुते दंपती भाग्यवन्तौ ॥ ७ ॥

7. Loss of wife will result if the 2nd and 7th houses are associated with or aspected by malefics. The result will invariably be untoward in the case of malefic aspects.

Similar results may be declared from the wife's nativity if the 7th and 8th houses are similarly afflicted.

But should the above two houses be associated with or aspected by benefics, the couple will enjoy good luck and comforts.

चन्द्रे समन्दे मदगे पुनर्भूः पतिर्भवेद्वाप्यसुतो विदारः ।
नीचारिभस्थैरशुभैर्मदे स्त्रीपुंसोर्मृति स्यान्निधने धने वा ॥ ८ ॥

8. If in a female's birth chart, the Moon and Saturn be together in the 7th house, the native marries again (after the first marriage).

If there be such a planetary disposition in man's nativity, he will be wifeless or childless.

If malefics in their signs of debilitation be posited in the 2nd, 7th and 8th, in female's nativity the disposition will make her a widow and in a man's chart, it will render him a widower.

लग्नात्कलत्रभवने समराशिसेज्ञं भावाधिपेऽपि च तथैव गतेऽसुरेड्यो ।
सूर्याभितप्तरहिते सुतदारनाथे वीर्यान्विते तु जननं ससुतं कलत्रम् ॥ ९ ॥

9. If the 7th house from the Ascendant be an even sign and the lord of the 7th and Venus be also posited in even signs, and if the lord of the 5th and 7th possessed of strength be not eclisped by Sun's rays, the native will be blessed with wife and children.

कुटुम्बदारव्ययराशिनाथा जीवेक्षिताः कोणचतुष्टयस्थाः ।
दारेश्वराद्वित्तकलत्रलाभे सौम्याः कलत्रं ससुतं सुखाढ्यम् ॥ १० ॥

10. The native will be happy and will be blessed with wife and children, if the lords of the 2nd, 7th and 12th be posited in kendra or trikona aspected by Jupiter and there be benefics in the 2nd, 7th and 11th to the lord of the 7th whereever he may be.

लग्नास्तनाथस्थितभांशकोणे नीचोच्चभे स्त्रीजननं च पत्युः ।
चन्द्राष्टावर्गेऽधिकबिन्दुराशौ कलत्रजन्मेति तथा धवस्य ॥ ११ ॥

11. Note the sign and navamsa in male s nativity. The signs in which the lords of the ascendant and 7th are posited, the Janma Rashi (Moon sign) of the wife will be triangular to such sign or navamsa, or it may be the exaltation or depression sign of the lords of the Ist and 7th or it be that sign which contains the largest number of benefic dots in the Moon's Ashtakavarga of the husband.

कामस्थकामाधिपभार्गवानामृक्षं दिशं शंसति तस्य पत्न्याः ।
शुक्रोऽस्तपो वा तनुनाथभांशकत्रिकोणमायाति तदा विवाहः ॥ १२ ॥

12. The direction of the country of the wife will be indicated by the sign owned by the strongest of the three planets, namely (1) the planet posited in the 7th house, (2) the lord of the 7th house and (3) Venus.

The marriage of the native should take place when the Venus or the lord of the 7th transits through a sign which is trine to the sign or navamsa occupied by the lord of the ascendant.

कलत्रसंस्थस्य कलत्रदृष्टेर्दशागमे वाथ कलत्रपस्य ।
यदा विलग्नाधिपतिः प्रयाति कलत्रभं तत्र कलत्रलाभः ॥ १३ ॥

13. The marriage is likely to take place during the dasha of the planet (1) occupying the 7th house, (2) which aspects the 7th house or (3) the lord of the 7th house. It can also take place when the lord of the ascendant transits through the sign representing the 7th house.

कलत्रनाथस्थितभांशकेशयोः सितक्षपानायकयोर्बलीयसः
दशागमे द्यूनपयुक्तभांशकत्रिकोणगे देवगुरौ करग्रहः ॥ १४ ॥

14. Find out who amongst (1) the lord of the sign in which lord of the 7th is posited and the lord of the navamsa which the lord of the 7th occupies and (2) Venus and Moon, is stronger. The marriage will take place in the dasha of this stronger planet when Jupiter in transit passes through the sign triangular to the sign or navamsa occupied by the lord of the 7th.

कलत्रनाथे रिपुनीचसंस्थे मूढेऽथवा पापनिरीक्षिते वा ।
कलत्रभे पापयुतेऽथ दृष्टे कलत्रहानिं प्रवदन्ति सन्तः ॥ १५ ॥

15. If the lord of the 7th be posited in his sign of debilitation, be in an inimical sign, be combust or be aspected by a malefic and the 7th house be occupied or aspected by a malefic, there will be loss of wife. So say the men well versed in the science of Astrology.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कलत्रभावो नाम दशमोऽध्यायः

Thus ends the tenth chapter on "Kalatra Bhava" in Phaladeepika composed by Mantreswara.

। एकादशोऽध्यायः ।

Chapter 11

स्त्रीजातकम्

Female Horoscopy

यद्यत्पुंप्रसवे क्षमं तदखिलं स्त्रीणां प्रिये वा वदे-
न्माङ्गल्यं निधनात् सुतांश्च नवमाल्लग्नात्तनोश्चारुताम् ।
भर्तारं सुभगत्वमस्तभवनात्सङ्गं सतीत्वं सुखात्
सन्तस्तेषु शुभप्रदास्त्वशुभदाः क्रूरास्तदीशं विना ॥ १ ॥

1. Whatever effects have been declared for men, they are entirely appicable to women too, or to their husbands. The woman's prosperity and happiness have to be deducted from the 8th house (from the Lagna or the Moon whichever is stronger). Consideration of children should be made from the 9th house and matters relating to her appearance, looks etc., should be examined from the Langa. It is from the 7th house that her welfare (power of influencing the husband) and the (nature of the husband) should be assessed, while her association with other men and chastity should be assessed from an examination of the 4th house. Benefics in these houses produce good results while malefics in the above houses are productive of evil unless they happen to own the house in which the effect will be good.

Notes—This is a very important verse of this chapter. It will, therefore, be useful for the readers to know what other authorities have said in this regard.

Saravali

From the 8th house her widowhood can be deducted while the ascendant deals with her physique, the 7th house with her husband's good fortunes and the 5th house with her offspring.

Brihat Jataka

Of the effects that have been described till now in the case of male horoscopes, all those that may be found in (female horoscope)

suitable to females should be declared as applicable to them alone; the rest should be ascribed to their husbands. The death of the husband is to be declared through the 8th place (from the Langa or the Moon whichever is stronger). Matters relating to her appearance, beauty etc., should be determined from the Lagna and the sign occupied by the Moon. It is from the 7th place (from the Lagna or the Moon whichever is stronger) that her welfare (happiness) and the (nature of the husband) should be assertained.

Jataka Parijata

Whatever effect may accure from the horoscope of female that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighted by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

Of the Lagna and the Moon, find which is stronger. It is well reference to the luck, beauty and strenght of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well being or the reverse of the husband can be determined from the 9th bhava.

Some hold that widowhood is found out through the 8th bhava. Beauty, fame and fortune through the Lagna, the son through the 5th, ascertain as well exceeding tranquility of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

Brihat Parasara Hora Shastra

The physique of the woman should be ascertained from the Lagna, offspring from the 5th, happiness of the husband from the 7th and widowhood from 6th. Those effects which are not applicable to women should be ascertained to their husbands.

We would like to comment on two of the various matters described above.

(1) Whether the effects not applicable to women should be ascertained to their husbands.

(2) From which house should we examine matters relating to children.

As regards (1) the time have now completely changed and women now enjoy equal opportunities in all fields. Now women are holding high posts in the scientific, engineering, financial and administrative spheres. We are, therefore, of the view that the effects of Raja Yogas, Adhiyogas, etc., present in their horoscopes should be aplicable to them and not to their husbands. They can apply to husbands in case they are entirely dependent on them.

As regards (2) the most appropriate and logical house from which the matter of children should be examined, is the 5th house and in this sphere no distinction should be made between male's and female's horoscope. The view of Parasara as given in the Brihat Parasara Hora Shastra should be treated as the most authoritative. Birhat Jataka is silent about this which means that it makes no differentiation between a male's horoscope and female's horoscope about this matter. Saravali has followed the view expressed in Brihat Parasara Hora Shastra.

उदयहिमकरौ द्वौ युग्मगौ सौम्यदृष्टौ
सुतनयपतिभूषासम्पदुत्कृष्टशीला ।
अशुभसहितदृष्टौ चौजगौ पुंस्वभावा
कुटिलमतिरवश्या भर्तरुग्रा दरिद्रा ॥ २ ॥

2. If in a female's nativity both the Ascendant and the Moon are in even signs and be aspected by benefics, the native will be blessed with good sons and husband will be of good character and will wear ornaments. She will be prosperous and will possess praiseworthy qualities. If, however, both the Ascendant and the Moon be in odd signs and be aspected by malefics, the woman concerned will be masculine in bearing, of wicked disposition, beyond the control of the husband, insincere, wrathful and poor.

सद्राश्यंशयुते मदे द्युतियशोविद्यार्थवांस्तत्पति-
र्व्यत्यस्ते कुतनुर्जडश्च कितवो निःस्वो वियोगस्तयोः ।
आग्नेयैर्मदनस्थितैश्च विधवा मिश्रैः पुनर्भूर्भवेत्
क्रूरेष्वायुषि भर्तुहन्त्र्यपि धने सन्तः स्वयं स्त्रीमृतिः ॥ ३ ॥

3. If the 7th house or the setting navamsa be owned by a benefic,

the woman born will be blessed with a husband who will be handsome, well reputed, learned and wealthy. If it be otherwise, the husband will be deformed, stupid, deceitful and poor and the native will be seperated from her husband. If Mars be posited there, she will become a widow. both benefics and malefics occupy the 7th house, she will remarry. If there be a malefic or malefics in the 8th house, she will get a shortlived husband. If the 2nd house is occupied by malefics, the native dies with her husband.

Note—It is believed that if the mischief of Mars, Saturn, Rahu, Ketu and the Sun be similar in the horscopes of both husband and wife, they are not harmed in any way.

सुतस्थेऽलिस्त्रीगोहरिषु हिमगौ चाल्पतनया
यमारार्कांशर्क्षे मदनसदने सामयभगा ।
सुखे पापैर्युक्ते भवति कुलटा मन्दकुजयो-
र्गृहेंऽशे लग्नेन्दू भृगुरपि च पुंश्चल्यभिहिता ॥ ४ ॥

4. If in a female's nativity, the Moon is in Taurus, Leo, Virgo or Scorpio indentical with the 5th house, the native will have a limited number of issues. If the 7th house or the setting navamsa belongs to Saturn, Mars or the Sun, the native will have a diseased sexual organ. If the 4th house be occupied by malefic planets, the native will be unchaste.

If the Ascendant, the Moon and Venus be in a sign or navamsa of Saturn or Mars, the native will become a prostitute.

शुभक्षेत्रांशेऽस्थे सुभगजघना मङ्गलवती
विधोः सत्संबन्धेऽप्युदयसुखयोः साध्व्यतिगुणा ।
त्रिकोणे सौम्याश्चेत्सुखसुतसंपद्गुणवती
बलोनाः क्रूराद्यश्चेद्यदि भवति वन्ध्या मृतसुता ॥ ५ ॥

5. If the 7th house or the setting navamsa belongs to be benefic, the female born, will have beautiful hips and will be very fortunate.

If the Moon, the Ascendant and the 4th house be connected with benefics (by conjunction, lordship or aspects), the woman concerned will be chaste and will possess excellent qualities.

If benefics be posited in trikonas, the native will be happy, will be blessed with sons (children), full of good qualities and wealthy. If there be malefics in the above mentioned houses, she will either be barren or she will give birth to still born children.

चन्द्रे भौमगृहे कुजादिकथितत्रिंशांशकेषु क्रमात्
दुष्टा दास्यसती सुशीलविभवा मायाविनी दूषणी ।
शुक्रर्क्षे बहुदूषणान्यपतिगा पूज्या सुधीर्विश्रुता
ज्ञर्क्षे छद्मवती नपुंसकसमा साध्वी गुणोढ्योत्सुका ॥ ६ ॥

स्वच्छन्दा भर्तुघातिमहित्रगुणा शिल्पिनी साधुवृता
चान्द्रे जैव गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पातिसाध्वी ।
मान्दे दास्यन्यसक्ताश्रितपतिरसती निघ्नजार्यार्कभे स्याद्
दुर्भार्या हीनवृत्ता धरणिपति वधूः पुंविवेष्टान्यसक्ता ॥ ७ ॥

शशिलग्नसमायुक्तैः फलं त्रिंशांशकैरिदम् ।
बलाबलविकल्पेन तयोरेवं विचिन्तयेत् ॥ ८ ॥

6-8. Find out which of the Moon and the Lagna is stronger. The one which is stronger if (i) in Aries or Scorpio and in the trimsamsa of Mars the woman concerned will be ill-behaved. If it be in the trimsamsa of Saturn she will be maid servant. If it be in trimsamsa of Jupiter she will be cultured and wealthy. If it be in the trimsamsa of Mercury, she will be deceitful and if it be in the trimsamsa of Venus she will be of bad character.

If the Moon or Lagna, whichever is stronger, is in Taurus or Libra in the trimsamsa of Mars, the woman concerned will be of bad character, in the trimsamsa of Saturn she will resort to another husband, in the trimsamsa of Jupiter, she will be respected, in the trimsamsa of Mercury, she will be learned and in the trisamsa of Venus she will be famous.

If the Moon or the Lagna, whichever is stronger, be in Gemini or Virgo, in the trimsamsa of Mars she will be deceitful, in the trimsamsa of Saturn she will be eunuch, in the trimsamsa of Jupiter, she will be chaste, in the trimsamsa of Mercury she will be full of good qualities and in the trimsamsa of Venus she will be repining.

If the Moon or Lagna, whichever is stronger, be in Cancer, in the trimsamsa of Mars she will be self willed and uncontrolled, in the trimsamsa of Saturn she will kill her husband, in the trimsamsa of Jupiter, she will be endowed with distinguished qualities, in the trimsamsa of Mercury, she will be skilled in arts and in the trimsamsa of Venus, she will be full of virtues.

If the Moon or the Lagna, whichever is stronger, be in Sagittarius or Pisces in the trimsamsa of Mars, she will be maid servant, in the

trimsamsa of Saturn she will be enamoured of persons other than her husband, in the trimsamsa of Jupiter she will possess many good qualities, in the trimsamsa of Saturn she will have little desire for sexual intercourse, in the trimsamsa of Jupiter, she will be endowed with many good qualities, in the trimsamsa of Mercury she will be skilled in the arts, and in the trimsamsa of Venus she will be very chaste.

If the Moon or the Lagna, whichever is stronger, be in the Capricorn or Aquarius, in the trimsamsa of Mars, she will be a maid servant; in the trimsamsa of Saturn, she will be enamoured of persons other than her husband; in the trimsamsa of Jupiter, she will keep her husband under her control; in the trimsamsa of Mercury she will be unchaste and in the trimsamsa of Venus she will be issueless and poor.

If the Moon or the Lagna, whichever is stronger, be in Leo, in the trimsamsa of Mars she will be a wicked wife; in the trimsamsa of Saturn she will be without any character; in the trimsamsa of Jupiter she will be wife of king or landlord; in the trimsamsa of Mercury she will be masculine in her behaviour and in the trimsamsa of Venus she will have attachment for a person other than her husband.

ज्येष्ठभ्रातरमम्बिकां च पितरं भर्तुः कनिष्ठं क्रमात्
ज्येष्ठा ह्यसुरशूर्पजाश्च वनिता घ्नन्तीति तज्ज्ञा विदुः ।
चित्रार्द्रभुजगस्वराट्च्छतभिषङ्मूलाग्नितिष्योद्भवा
वन्ध्या वा विधवाथवा मृतसुता त्यक्ता प्रियेणाधना ॥ ९ ॥

9. The elder brother of the husband, the mother-in-law, father-in-law and younger brother will die (soon after the marriage), if the girl is born in Jyestha, Ashlesha, Moola and Vishakha nakshatras respectively.

The girls born in Chitra, Ardra, Satabhisha, Jyestha, Moola, Kritika or Pushyami nakshatras will become, barrens, widows, mothers whose children do not survive, cast away by husbands or poor.

चन्द्रास्तोदयाभाग्यपाः सह शुभैः सुस्थानगा भास्वराः ।
पूज्या बन्धुषु पुण्यकर्मकुशला सौन्दर्भाग्यान्विता ।
भर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती
तावद्भाति सुमङ्गली च सुतनुर्यावच्छुभाढ्येऽष्टमे ॥ १० ॥

10. If the Moon, lords of the Ascendant, the 7th and the 9th house

associated with benefics be posited in good houses and be of brilliant rays (not eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very pretty and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with depending on the strength derived by the eighth house from benefics through association or aspect.

शीतज्योतिषि योषितोऽनुपचयस्थाने कुजेनेक्षिते
जातं गर्भफलप्रदं खलु रजः स्यादन्यथा निष्फलम् ।
दृष्टेऽस्मिन् गुरुणा निजोपचयगे कुर्यान्निषेकं पुमान्
अत्याज्ये समये शुभादिकयुते पर्वादिकालोज्झिते ॥ ११ ॥

॥ इतिमन्त्रेश्वरविरचितायां फलदीपिकायां स्त्रीजातको नाम एकादशोऽध्यायः ॥

11. If a woman's menses commences when the Moon is in an Anupachaya house (1, 2, 4, 5, 7, 8, 9 and 12) and is aspected by Mars, they (menses) become favourable to conception and not otherwise.

The husband should sow the seed when the Moon occupies an Upachaya house (3, 6, 10, 11) in respect of the female's nativity and is aspected by Jupiter. This is to be done at an auspicious Lagna with many good points in its favour and unconnected with (Parva) and other objectionable period of time.

Thus ends the eleventh chapter on "Women Horoscopy" in Phaladeepika composed by Mantreswara.

Chapter 12

Matters relating to the birth of Children

(The 5th house)

॥ द्वादशोऽध्यायः ॥

सुस्था विलग्नशशिनोः सुतभेशजीवाः
सुस्थाननाथशुभदृष्टियुते सुतर्क्षे ।
लग्नात्मपौ यदि युतौ च मिथः सुदृष्टौ
क्षेत्रे परस्परगतौ यदि पुत्रसिद्धिः ॥ १ ॥

1. The native will assuredly be blessed with children as an effect of any of the following planetary dispositions:

(1) If Jupiter and lords of the 5th with reference to the Lagna and the Moon be well placed and the 5th house has the aspect of a benefic planet or a planet owning an auspicious house (i.e. other than the 6th, 8th or 12th), or

(2) If the lords of the Lagna and the 5th house are placed together in a house or have mutual benefic aspect and have interchanged positions amongst themselves.

लग्नामरेड्यशशिनां सुतभेषु पापैर्युतेक्षितेष्वथ शुभैरयुतेक्षितेषु ।
पापोभयेषु सुतभेषु सुतेश्वरेषु दुस्थानगेषु न भवन्ति सुताः कथं चित् ॥ २ ॥

2. The native will have no issue in the following circumstances:

(1) When the 5th house reclined from Lagna, the Moon and Jupiter are associated with or aspected by malefics without any benefic association or aspect.

(2) When the above houses are hemmed in between malefics.

(3) When the lords of these houses are in 6th, 8th or 12th.

पापे स्वर्क्षगते सुते तनयभाक् तस्मिन् सपापे पुनः
पुत्राः स्युर्बहुलाः शुभस्वभवने सोग्रे सुते पुत्रहा ।
संज्ञां चाल्पसुतर्क्षमित्यलिवृषस्त्रीसिंहभानां विदुः
तद्राशौ सुतभावगेऽल्पसुतवान् कालान्तरे साध्यति ॥ ३ ॥

3. If a malefic lord of the 5th house, occupies it, the native will be blessed with children.

When the 5th house is occupied by a malefic, the person concerned will have sons in plenty.

If a benefic lord of the 5th house occupies his own house or be in his sign of exaltation in that house, there will be loss of children.

The signs Scorpio, Leo and Virgo when they represent the 5th house are termed as childless signs and will give a limited number of children and that also after a long interval.

Notes: We find it difficult to believe that a benefic planet as lord of the 5th will destroy the progeny when he happens to occupy his own house. According to Shri Gopesh Kumar Ojha that if a benefic lord of the 5th occupies the 5th alongwith a malefic, there is loss of children. Even this has not been found correct in our experience. Please see in this connection the following horoscope.

		L
Rahu		
Sat		Ketu
	Moon Mars Ven	Sun Merc Jup

Here the 5th lord Venus is a benefic. He occupies his own house with Mars and Moon (waning) both malefics. The native is blessed with children.

सूर्ये चाल्पसुतर्क्षगे निधगने मन्दे कुजे लग्नगे
लग्नाष्टव्ययगैः शानीड्यरुधिरैश्चाल्पात्मजर्क्षे सुते ।
चन्द्रे लाभगते गुरुस्थितसुतस्थाने सपाटे भवे-
ल्लग्नेऽनेकखगान्विते तनयभाक्कालान्तरे यत्नतः ॥ ४ ॥

4. The native will have a child late in life after a great effect under the following circumstances:

(1) When the Sun be in the 5th in a childless sign and Saturn and Mars be in the 8th and the Ascendant respectively.

(2) When the 5th house falls in a childless sign and Saturn, Jupiter, and Mars be in the Ascendant, the 8th and 12th respectively.

(3) When there be the Moon in the 11th, a malefic the 5th from Jupiter be occupied by a malefic and the several planets occupy the Ascendant.

(2) When the 5th house falls in a childless sign and Saturn, Jupiter, and Mars be in the Ascendant, the 8th and 12th respectively.

(3) When there be the Moon in the 11th, a malefic in the 5th from Jupiter be occupied by a malefic and the several planets occupy the Ascendant.

सूर्ये नान्ययुते सुतर्क्षसहिते चन्द्रस्य गेहे स्थिते
भौमे वा भृगुजेऽपि वा सति सुतप्राप्तिं द्वितीयस्त्रियाम् ।
मन्दे वा बहुपुत्रवाञ्छशिनि वा सौम्येऽपि वाल्पात्मजो
देवेड्ये बहुदारिका शशिगृहे तद्वत्सुताधिष्ठिते ॥ ५ ॥

5. The native will have children after second marriage if Mars or Venus alone occupies the 5th house identical with Cancer.

Saturn alone in Cancer in the 5th house gives many sons.

Mercury alone in Cancer in the 5th house gives very few sons.

The Moon alone in his own sign in the 5th house gives a limited number of sons.

Jupiter singly in his sign of exaltation gives many daughters.

सुखास्तदशमस्थितैरशुभकाव्यशीतांशुभि-
र्व्ययाष्टतनयोदयेष्वशुभगेषु वंशक्षयः ।
मदे कविविदौ मतौ गुरुरसद्भिरंबुस्थितैः
सुते शशिनि नैधनव्ययतनुस्थपापैरपि ॥ ६ ॥

6. The following four planetary combinations led to the extinction of the family:—

(1) A malefic in the 4th, Venus in the 7th and the Moon in the 10th.

(2) Malefics in the Ascendant, the 5th, 8th and 12th.

(3) Mercury and Venus in the 7th, Jupiter in the 5th and malefics in the 4th.

(4) The Moon in the 5th and malefics in the Ascendant, the 8th and 12th.

पापे लग्ने लग्नपे पुत्रसंस्थे धीशे वीर्ये वेश्मनीन्दावपुत्रः ।
ओजर्क्षांशे पुत्रगे सूर्यदृष्टे चन्द्रे पुत्रक्लेशभाक् स्यादसूनुः ॥ ७ ॥

7. If the malefics occupy the Ascendant, the lord of the Ascendant

be in the 5th, the lord of the 5th in the 3rd and the Moon in the 4th, the native will be devoid of any issue.

Should the Moon occupy the 5th house in an odd sign or an odd navamsa and be aspected by the Sun, the native will either be issuless or will be distressed on account of issues.

मान्दं सुतर्क्षं यदि वाऽथ बौधं मान्द्यर्कपुत्रान्वितवीक्षितं चेत् ।
दत्तात्मजः स्यादुदयास्तनाथसंबन्धहीनो विबलः सुतेशः ॥ ८ ॥

8. The native will have a son by adoption under the following planetary dispositions:—

(1) If the 5th house be identical with Gemini, Virgo, Capricorn or Aquarius and be occupied or aspected by Saturn or Mandi.

(2) If the lord of the 5th house be weak and be in no way connected with the lords of the Ascendant and the 7th.

नीचारिमूढोपगते सुतेशे विःफारिरन्ध्राधिपसंयुते वा ।
सुतस्य नाशः कथितोऽत्र तज्ज्ञैः शुभैरदृष्टे सुतभे सुतेशे ॥ ९ ॥

9. The native will have to suffer loss of children in the following circumstances:—

(1) If the lord of the 5th be in his sign of debilitation or in an inimical sign or be associated with any of the lords of the 6th, 8th or 12th.

(2) The lord of the 5th is in the 5th without receiving any benefic aspect.

सुतनाथजीवकुजभास्करेषु वै पुरुषांशकेषु च गतेषु कुत्रचित् ।
मुनयो वदन्ति बहुपुत्रतां तदा सुतनाथवीर्यवशतः सुपुत्रताम् ॥ १० ॥

10. If the lord of the 5th house, Jupiter, Mars and the Sun (they may be anywhere) are posited in male navamsas, the native will be blessed with many sons. So say the sages. The nature good or otherwise of the sons will depend on the strength of the 5th house.

पुराश्यंशे धीश्वरे पुग्रहेन्द्रैर्युक्ते दृष्टे पुंग्रहे पुंप्रसूतिः ।
स्त्रीराश्यंशे स्त्रीग्रहैर्युक्तदृष्टे स्त्रीणां जन्म स्यात्सुतर्क्षेसुतेशे ॥ ११ ॥

11. If the 5th house or its lord be in a male sign or navamsa or be associated with and aspected by male planets, the native will have

all male issues. There will be birth of daughter if the 5th or its lord be in a female sign or navamsa or be associated with or aspected by female planets.

बलयुक्तौ स्वगृहांशेष्वर्कसितावपचयर्क्षगौ पुंसाम् ।
स्त्रीणां वा कुजचन्द्रौ यदा तदा संभवति गर्भः ॥ १२ ॥

12. Conception may take place when the Sun and Venus in a male's nativity and Mars and Venus in the case of a female's nativity are vested with adequate strength and pass their signs or navamsas identical with an upchaya house.

अशत्रुनीचारिवांशकैः सुतेशयुक्तैरपि तैस्तथाविधैः ।
सुतर्क्षगैर्वा गुरुभादिनांशकात्सुते फलैः पुत्रमितिर्विचिन्त्यते ॥ १३ ॥

13. The number of issues is to be ascertained by examining the number of planets in the 5th house and at the sametime that are not (1) inimical (2) in their sign of debilitation and (3) in inimical navamsa. The same could also be ascertained by study of the number of planets similarly situated but in conjunction with the lord of the 5th house.

The study of benefic dots of planets in the 5th house from Jupiter or the navamsa occupied by the Sun, also enables one to guess the number of issues. In this verse is explained the method of ascertaining female and male nativities whether they are physically capable of producing children.

जीवेन्दुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके
स्त्रीणां क्षेत्रबलं वदन्ति सुतदं मिश्रे प्रयासात्फलम् ।
भास्वच्छुक्रगुरुस्फुटैक्यभवनेप्योजांशकेऽप्योजभे
पुंसां बीजबलं सुतप्रदमिमं मिश्रे तु मिश्रं वदेत् ॥ १४ ॥

14. In the case of a female nativity add the longitudes (spast) of the Moon, Mars and Jupiter. If the result comes to an even sign and even navamsa, the strength of fecundity in the female for producing issues is assured. If it is mixed (i.e. sign male and navamsa female or *vice versa*), she will be able to produce children after great effort.

In the case of a male nativity if the sum total of the longitudes of the Sun, Venus and Jupiter denotes an odd sign and an odd navamsa, it is indicative of the strong physical capacity of the male to produce children and in case one of the two (sign and navamsa) be even, the result will be mixed.

Notes—If in the case of female nativity the sum total denotes odd sign and odd navamsa, and in a male's nativity the result signifies even sign and even navamsa, their physical capacity to produce childrer will be almost nil or very weak.

पञ्चघ्नाच्छशिनः स्फुटादिषुहतं भानुस्फुटं शोधये–
    न्नीत्वा तत्र तिथिं सिते शुभतिथौ पुत्रोऽस्त्ययत्नादपि ।
कृष्णे नास्ति सुतस्तिथेर्बलवशाद्ब्रूयाद्द्वयोः पक्षयोः
    दर्शे च्छिद्रतिथौ च विष्टिकरणे न स्यात् स्थिराख्ये सुतः ॥ १५ ॥

15. Subtract five times the longitude of the Sun from five times the longitude of the Moon. If the Tithi represented by the result be an auspicious one in the bright half of the lunar month, the native will definitely have progeny without much effort. But if the resulting Tithi be one of the dark half of the month, the effect will be taken to be negative. It is by close examination of the Tithi-whether it is auspicious or is auspicious in both the Pakshas—bright and dark—that one has to ascertain whether the native will have issues or not. During an Amavasya, a Chidra Tithi, the Vishti karana or any of the Sthira karanas, there will be no issue at all.

Notes—The Chidra Tithis are (1) Chaturthi, (2) Shasti, (3) Ashtami, (4) Navami, (5) Dwadashi and (6) Chaturdashi. These days are generally avoided for any auspicious function.

There are 11 karanas distributed over the 30 Tithis of the lunar month at the rate of 2 karanas for each Tithi. The four of these (1) Chatuspada, (2) Nagava, (3) Kimstugne and (4) Sakune are called Sthira karanas and are so named as they permanently hold two over the four half Tithis commencing from the second half of Krishna Paksha Chaturdashi. The other seven viz., (1) Bava (2) Balava, (3) Kailava, (4) Tatthila, (5) Garaya, (6) Vantya and (7) Vishta or Bhadra are called Char or movable karanas and occur in 8 cycles to preside over the remaining 56 half—to this of the lunar month beginning the later half of Shukla paksha prathama.

Remedial Measures

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौरुषसूक्तमन्त्रैः ।
षष्ठ्यां गुहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किल नागराजम् ॥ १६ ॥

रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रवणव्रतं च।
चतुर्दशी चेद्यदि रुद्रपूजां स्याद्द्वादशी चेत्स्मृतमन्नदानम् ॥ १७ ॥
तृप्तिं पितॄणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतियत्नात्।
पक्षत्रिभागेष्वपि नागराजं स्कन्दं च सेवेत हरिं क्रमेण ॥ १८ ॥

16-18. Should, however, the result happen to be one of the Chidra Tithis, the Vishti Karana or a Sthir Karana, the remedial measure to worship lord Krishna by recitation of Purusha Sukta Mantras to ward off the barrenness threatening the faimly. If the resultant Tithi comes out to be Shasti, the native ought to offer prayers to God Subramanya. If it be Chaturthi the lord of the Serpents has to be appeased. If it be navami, the recitation of Ramayana and listening to Ramayana is the remedy. If it is Ashtami, the Sravana Vrata by fasting has to be observed. If it be Chaturdasi the native should worship God Rudra (Shiva) by Rudraparayana. If the Tithi be Dwadashi he should appease the gods by feeding the needy. If it be Amavasya or Poornamasi the Manes (पितर) have to be propitiated. These measures are absolutely essential to be observed with greater care and attention when the Tithi happens to be one among the last five, namely after Krishna paksha Dasami. Generally, in the dark half of a month to which so ever of the three division a Tithi may belong, worship ought to be resorted to: the particular deity to be propitiated being Nagaraja in the first division, namely 1-5 Tithi, Skanda in the second (next five Tithis i.e. 6-10) and Hari in the third or last five.

पुत्रेशो रिपुनीचगोऽस्तमयगो रिःफाष्टमारिस्थित-
स्तद्वत्पुत्रगृहस्थितोऽपि यदि वा दुःस्थानपस्तद्वशात्।
पुत्राभावनिदानमेव कथयेत् तत्खेचराक्रान्तभ-
प्रोक्तैर्दैवतभूरुहैरपि मृगैः सन्तानहेतुं वदेत् ॥ १९ ॥

19. If in any nativity, the lord of the 5th house be in his inimical or sign of debilitation, be combust or be posited in 6th, 8th or 12th house there is no possibility of native getting an issue. If the planet in the 5th house be in his inimical sign or sign of debilitation or be the lord of the 6th, 8th or 12th, childlessness will be the definite consequence. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by the planet.

द्रोहाच्छम्भुसुपर्णयोर्नहि सुतः शापात्पितृणां रवे-
रिन्दोर्मातृसुवासिनी भगवती कोपान्मनोदोषतः ।
स्वग्रामस्थितदेवतागुहरिपुज्ञात्युत्थदोषात्कुजे
शापाद्बालकृताद्बिलालवधत श्रीविष्णुकोपाद्बुधे ॥ २० ॥

पारपर्यसुरप्रियद्विजगुरुद्रोहात्फलाढ्यद्रुम-
च्छेदाद्देवगुरौ तथा सति भृगौ पुष्पद्रुमच्छेदनात् ।
साध्वी गोकुलजातदोषवशतो यक्ष्यादिकामेन सा
मन्देऽश्वत्थवधाद्रुषा पितृपते प्रेतैः पिशाचादिभिः ॥ २१ ॥
स्वर्भानौ सुतगे सुतेशसहिते सर्पस्य शापात्तथा
केतौ ब्राह्मणशापतश्च गुलिके प्रेतोत्थशापं वदेत् ।
शुक्रेन्दू गुलिकान्वितौ यदि वधूगोहत्तिमाहुः सुते
जीवो वाथ शिखी समन्दिरिह चेद्भूदेवहत्याऽसुतः ॥ २२ ॥

20-22. If the obstacle causing planet is the Sun, the person concerned will be sonless due to disrespect shown to God Shiva and Garuda and the consequent curse of the Manes. If such a planet be the Moon, it will be due to displeasure and anger of the mother, Sumangli or other respectful woman owing to her feelings having been hurt. If the planet concerned be Mars, it will be due to some fault due to the village deity, to God Kartikeya, to an enemy or one's Dayadins. In the case of Mercury, the sonlessness will be due to crimes of youngester or to the killing of spawns (eggs of fishes and similar creatures), or the displeasure of God Vishnu. If the cause of sonlessness be due to Jupiter, it will be due to harm caused to the hereditary Brahma family priest or the destruction of a tree full of fruits. If the childlessness causing be Venus, it will be due to cutting of a tree full of flowers or harm to a virtuous woman or to the cows or a sinful deed to people that ought to be revered. If Saturn be the planet responsible for causing childlessness, it will be due to the destruction of an Aswatha or Peepal tree or on account of wrath of yama or through departed spirits, goblins and the like. If Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent. In the case of Ketu, it will be owing to the curse of a serpent. In the case of Ketu, it will be owing to the curse of a Brahmin. If Mandi be the cause of obstruction, it will be due to the curse of departed spirits. If Venus and the Moon in conjunction with Mandi should cause childlessness,

it will be on account of the killing of a woman or a cow. If Jupiter or Ketu in conjuction with Mandi be in the 5th house, the sonlessness will be due to the killing of a Brahmin.

एवं हि जन्मसमये बहुपूर्वजन्मकर्मार्जितं वदन्ति स्यमतरिदु तज्ज्ञाः ।
तत्तद्ग्रहोक्तजपदानशुभक्रियाभिस्तद्दषशान्तिमिह शसतु पुत्रसिध्य ॥ २३ ॥

23. The sins accured by one's actions in many previous births have been described in nativity which lead to childlessness and to ward off which and to secure a son, the learned in Astrology have recommended particular Japs, Charities and such other good action prescribed for several planets.

सेतुस्नानं कीर्तनं सत्कथायाः पूजां शम्भोः श्रीपतेः सद्व्रतानि ।
दानं श्राद्धं कर्जनाङ्गप्रतिष्ठां कुर्यादितैः प्राप्नुयात्सन्ततिं सः ॥ २४ ॥

24. A holy bath in Rameshwaram, engaging oneself in reciting holy scriptures, worhsip of God Shiva, observation of holy austerities with reference to (propitiate) God Vishnu, Charities, ceremonies in honour of departed souls, installation of the serpent deity—these are various remedial measures recommended by which one can be blessed with sons (children).

लग्नास्तपुत्रपतिजीवदशापहारे पुत्रेक्षकस्य सुतगस्य च पुत्रसिद्धिः ।
पुत्रेशराशिमथवा यमकण्टकर्क्षं जीवे गते तनयसिद्धिरथांशभे वा ॥ २५ ॥

25. The birth of a son should possibly take place in the dasha or antar dasha of any of the following planets:–

(1) The lord of the ascendent, (2) the lord of the 7th house, (3) the lord of the 5th house, (4) Jupiter, (5) the planet aspecting the 5th house, (6) the planet occupying the 5th house.

When Jupiter passes through in transit the triangular sign to the sign occupied by the lord of the 5th or yama kantaka, birth of a son may also be expected.

लग्नाधीशः पुत्रनाथेन योगं स्वोच्चे स्वर्क्षे चारगत्या समेति ।
पुत्रप्राप्तिः स्यात्तदा लग्ननाथः पुत्रर्क्षं वायाति धीशाप्तभं वा ॥ २६ ॥

26. The birth of a son is likely to take place, when the lord of the ascendant during his transit (1) gets into conjunction with the lord of the 5th house, (2) passes through his sign of exaltation or (3) occupies his own sign passing through in his transit of the ascendant through the 5th house or the sign occupied by the lord of the 5th is also an opportune period for the birth of children.

विलग्नकामात्मजनायकानां योगात्समानीयदशां महाख्याम् ।
सुतस्थतद्वीक्षकतत्पतीनां दशापहारेषु सुतोद्भवः स्यात् ॥ २७ ॥

27. Add the longitudes of (1) the lord of the ascendant, (2) the lord of the 7th house, and (3) the lord of the 5th house. During the course of the major period represented by the owner of the nakshatra resulting from the sum total of the longitudes of the above plantes and in the sub-period of any of the following planets will the birth of a son (children) take place—

(1) The planet occupying the 5th house,

(2) the planet aspecting the 5th house and

(3) the lord of the 5th.

सुतपतिगुर्वोरथवा तद्युक्तराश्यंशकाधिपानां वा ।
बलसहितस्य दशायामपहारे वा सुतप्राप्तिः ॥ २८ ॥

28. Find out which amongst the (1) lord of the 5th house, (2) the lord of the sign occupied by the lord of the 5th house and (3) the lord of the navamsa of the lord of the 5th house (4) the lord of the sign occupied by Jupiter and (5) the lord of the navamsa occupied by Jupiter is a strong planet. The birth of a son (children) may be expected in the major or sub-period of this strong planet.

जीवे तु जीवात्मजनाथ भांशकत्रिकोणगे पुत्रजनिर्भवेन्नृणाम् ॥
अथान्यशास्त्रेण च जन्मकालतो निरूपयेत्सन्ततिलक्षणं बुधः ॥ २९ ॥

29. Find out the sign of 5th from Juptter and the sign and navamsa of its lord. When Jupiter in transit is triangular to that sign or navamsa, the birth of a son (children) may be predicted.

According to other authorities on the subject, a learned man ought to investigate indications of the birth of children from the positions of the planet at the time of the birth of the native.

जन्मनक्षत्रनाथस्य प्रत्युरक्षाधिपस्य च ।
स्फुटयोगं गते जीवे त्रिकोणे वा सुतोद्भवः ॥ ३० ॥

30. Find out the lord of the nakshatra occupied by the Moon and that of the 5th from it. Add the longitudes of the two plantes. When Jupiter passes in transit through the sign represented by this result or through one of its triangular ones. the birth of a son is possible.

निषेकलग्नाद्दिनपस्तृतीये राशौ यदा चारवशादुपैति ।
आधानलग्नादथवा त्रिकोणे रवौ यदा जन्म वदेन्नराणाम् ॥ ३१ ॥

31. The birth of a son (child) is likely to take place when the Sun in his transit passes the third sign representing the Nisheka Lagna or transits a sign triangular to the Adhana Lagna.

आधानलग्नात्सुतभेशजन्मभाग्येऽपि वा पुण्यवशाच्च वाच्यम् ।
आधानलग्ने शुभदृष्टियोगे दीर्घायुरैश्वर्ययुतोः नरः स्यात् ॥ ३२ ॥

32. If the birth of a son takes place in a Lagna which is 5th or 9th to the Adhana, it should be understood that such a birth is due to virtuous deeds performed in the previous births.

If the Adhana Lagna is occupied or aspected by benefics, the person born will be longlived, wealthy and happy.

तत्कालेन्दुद्वादशांशे मेषात्तावति भेऽपि वा ।
तस्मात्तावति भे वाऽपि जन्मचन्द्रं वदेद्बुधः ॥ ३३ ॥

33. Find out the exact Dwadasamsa of the Mars at the time of Adhana and the sign in which he was posited (count from Aries or from this sign as many signs as the number represented by Dwadasamsa in question). When Moon is in the sign so found in the month of delivery, the birth of the child in the womb may be protected.

प्रश्नात्मजस्वीकरणोपनीतिकन्याप्रदानाभिनवार्तवेषु ।
आधानकालेऽपि च जन्मतुल्यं फलं वदेज्जन्मविलग्नतश्च ॥ ३४ ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां पुत्रचिन्ता नाम द्वादशोऽध्यायः

34. The prediction should be made from the consideration of the positions of the serveral planets with reference to the Moon and the Lagna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first maturity or the time of conception, as he would if a birth had taken place at the time.

Thus ends the twelfth chapter on "Progeny" in Phaladeepika composed by Mantreswara.

त्रयोदशोऽध्यायः

Chapter 13

आयुर्भावः

Determination of Longevity

जाते कुमारे सति पूर्वमार्यैरायुर्विचिन्त्यं हि ततः फलानि ।
विचारणीया गुणिनि स्थिते तुद्गुणाः समस्ताः खलु लक्षणज्ञैः ॥ १ ॥

1. The first thing to be considered after the birth of the child is the examination of his longevity. The other effects should be judged later. If the nativity indicates some merits like Raja Yoga etc., their effects should be assessed in consultation with those who are proficient in the knowledge of Astrology.

केचिद्यथाधानविलग्नमन्ये शीर्षोदयं भूपतनं हि केचित् ।
होराविदश्चेतनकाययोन्योर्वियोगकालं कथयन्ति लग्नम् ॥ २ ॥

2. There is difference of opinion about the actual time of birth of the child. The various views are—

(1) The time of birth is that when the head (of the infant) emerges.

(2) The time of birth is that when the body of the infant emerges and touches the ground.

(3) The time of birth is that when the body of the infant is completed, separated from the mother's womb.

आद्वादशाब्दान्तरयोनिजन्मनामायुष्कला निश्चयितुं न शक्यते ।
मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकाः ॥ ३ ॥

3. In the case of human beings, it is not possible to determine the longevity of a child within the first twelve years. Even if the nativity shows good longevity, the child meets his death owing to the sinful actions of the parents (during this or previous births).

आद्ये चतुष्के जननीकृताद्यैर्मध्ये च पित्रार्जितपापसंघैः ।
बालस्तदन्त्यासु चतुःशरत्सु स्वकीयदोषैः समुपैति नाशम् ॥ ४ ॥

4. If the child dies within the first fou   it will be due to the mother's sins. Death taking place between four to eight year will be due to the sins of the father. If the death takes place between eight and twelve years, it will be due to the native's own sinful actions in the previous births.

तद्दोषशान्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।
आयुष्करं कर्म विधाय तातो बालं चिकित्सादिभिरेव रक्षेत् ॥ ५ ॥

5. With a view to escape from the evil effects described above the father should resort to remedial measures mentioned below to promote the longevity of the child and for his protection. The father should arrange for the performance of religious rites preceded by the incantations of mantras and offerings of oblations by the pouring of ghee etc., in the holy fire on every birth day of the child (according to lunar month) till the 12th year. This should be suppplemented by appropriate medical treatment where necessary.

अष्टौ बालारिष्टमादौ नराणां योगरिष्टं प्राहुराविंशति स्यात् ।
अल्पं चाद्वात्रिंशतं मध्यमायुश्चासप्तत्या:पूर्णमायुः शतान्तम् ॥ ६ ॥

6. **The first eight year's period of a man's life is treated as Balarishta.** Thus that afflict him till the 20th year are said to be due to Yogarishta (evils produced by planetary dispositions). When the longevity extends to 32, it is called alpayus or short life. It is called Madhyamayus or middle age when the span of life extends to 70 years. It is Poornayus when the period of life extends to 100 years.

नृणां वर्षशतं ह्यायुस्तस्मिंस्त्रेधा विभज्यते ।
अल्पं मध्यं दीर्घमायुरित्येतत्सर्वसम्मतम् ॥ ७ ॥

7. A hundred years is generally recognised as the span of life for human beings. The division of this period into three portions constitutes respectively the Alpayu, Madhyamayu and Poornayu and this is recognised universally.

मृत्युः स्याद्दिनमृत्युरुग्विषघटीकालेऽथ तिष्येम्बुभे
तातोम्बासुतमातुलान्यदवशत्त्वाष्ट्रे च हन्यात्तथा ।
मूलर्क्षे पितृमातृवंशविलयं तस्यान्त्यपादे श्रियं
सार्पे व्यस्तमिदं फलं न शुभसम्बन्धं विलग्नं यदि ॥ ८ ॥

8. If the birth occurs in the evil yogas - Dinamrityu, Dinaroga or Vishaghatikala, the child will die immediately after birth.

Notes— Described below are the Dinamrityu, Dinaroga and Vishagatikala Yogas.

Dina mrityu— There is this yoga when the birth is during the day in the first quarter of Dhanishta and Hasta, in the 2nd quarter of Uttarabhadra and Ashlesha, and the fourth quarter of Bharani and Moola. These yogas do not cause any evil effect if the birth is during the night.

Dinaroga—There is this yoga when the birth occurs during the day in the first quarter of Ashlesha and Uttarabhadra, in the second quarter of Bharani and Moola, in the third quarter of Uttaraphalguni and Sravana and in the fourth quarter of Swati and Mrigashira. These yogas will cause no evil effects if the birth occurs during the night.

Vishagatikala—Every nakshatra has ghatikas or Vishagatikala as under—

Aswin 50-54, Bharani 24-28, Krittika 30-34, Rohini 40-44, Mrigashira 14-18, Aridra 21-25, Punarvasu 30-34, Pushyami 20-24, Ashlesha 32-36, Makha 30-34, Poorvaphalguni 20-24, Uttaraphalguni 18-22, Hasta 21-25, Chittra 20-24, Swati 14-18, Visakha 14-18,, Anuradha 10-14, Jyestha 14-18, Moola 56-60, Poorvashada 24-28, Uttarashada 20-24, Saravana 10-14, Dhanista 10-14, Shatabhisha 18-22, Poorvabhadra 16-20, Uttarabhadra 24-28 and Revati 30-34.

If the birth occurs in the first quarter of Pushyami, Poorvashada and Chittra, the father of the native dies. If it be in the second quarter, the mother dies. The child will himself die if the birth takes place in the third quarter. The maternal uncle will die if the birth be in the fourth quarter of these nakshatra.

If the Ascendant is not connected with benefic planets and birth takes place in Moola or Ashlesha nakshatras the results will be as follows:—

Moola first quarter	Ashlesha fourth quarter	Death of the father
Moola second quarter	Ashlesha third quarter	Death of the mother
Moola third quarter	Ashlesha second quarter	Extinction of the family
Moola fourth quarter	Ashlesha first quarter	Wealthy and prosperous.

वसुहस्तौ विशाखार्द्रे बुध्न्याही याम्यनैर्ऋते
द्वन्द्वेषु च चतुर्थांशाः क्रमशो मृत्यवो हि चेत् ॥
सार्पबुध्न्यौ याम्यमूले श्रोणार्यम्णोऽनिलेन्दुभे
रोगास्तद्वद्द्वयेऽपीन्दोः काले तु बलिनो शुभाः ॥

पापाप्तेक्षितराशिसंधिजनने सद्यो विनाशं ध्रुवं
गण्डान्ते पितृमातृहा शिशुमृतिर्जीवेद्यदि क्ष्मापतिः ।
जातः सन्धिचतुष्टयेऽप्यशुभसंयुक्तेक्षिते स्यान्मृति–
मृत्योर्भागगते च सा सति विधौ केन्द्रेऽष्टमे वा मृतिः ॥ ९ ॥

9. If the birth takes place at the time of Sandhi (junction) of the signs and if the signs be not aspected by or associated with benefics the child born dies soon after birth.

If the birth occurs in Gandanta the death takes place either of the parents or the native himself. If, however, the native survives he becomes splendourous like a king (The sandhis between Pisces and Aries, Cancer and Leo and Scorpio and Sagittarius are called gandanta). The person, who is born in Sandhi associated with or aspected by malefics will not see Sunrise. The same result may be expected if the Moon at birth attains the fateful degree in any sign and is at the same time posited in a Kendra or the 8th house.

चान्द्रं रूपं लोकशूरो वरज्ञः कुड्ये चित्रं भाग्यलोके मुखानाम् ।
मेने राज्यं मृत्युभागाः प्रदिष्टा मेषादीनां वर्णसंख्यैर्हिमांशोः ॥ १० ॥

10. If the degrees attained by the Moon in Aries and the other sign be respectively 26,12,13,25,24,11,26,14,13,25,5 and 12, they indicate death.

दानं धेनो रुद्र रौद्री मुखेन भाग्यो भानुर्गोत्र जाया नखेन ।
पुत्री नित्यं मृत्युभागाः क्रमेण मेषादीनां तेषु जातो गतायुः ॥ ११ ॥

11. The following are (also) respectively deemed as Mrityubhagas or fateful degrees of the Lagna in the several signs from Aries onwards 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21, and 10.

रन्ध्रे केन्द्रेषु पापैरुदयनिधनगैर्वाथ लग्नास्तयोर्वा
लग्नेऽब्जेवोऽग्रमध्ये व्ययमृतिरिपुगे दुर्बले शीतभानौ ।
क्षीणेन्दौ साशुभे वा तनुमदगुरुधीभाजि रन्ध्रास्तगोग्रै-
र्मृत्युः स्यादाशु केन्द्रे न यदि शुभखगाः सद्युतिर्वीक्षणं वा ॥ १२ ॥

12. The child born dies soon after birth in the following planetary dispositions :—

(1) If malefics be in the Kendra or the 8th.

(2) If the Ascendant and the 8th are occupied by malefics.

(3) If the Ascendant and the 7th are occupied by malefics.

(4) If the Moon and the Ascendant be hemmed in between malefics.

(5) If the waning Moon be posited in 6th, 8th or 12th.

(6) If the waning Moon alongwith malefics occupies the Ist, 5th, 7th or the 9th house.

(7) If the malefics be posited in the 7th and 8th houses.

If, however, there be aspect of benefics on the Lagna, the Moon or malefics or there be benefics in Kendra, the evil effects described above do not come to pass.

जन्मेशोऽथ विलग्नपो यदि भवेद्दुस्थोऽबलो वत्सरै-
स्तद्राशिप्रमितैश्च मारयति तन्मासै दृगाणाधिपः ।
अंशेशो दिवसैस्तथा यदि मृतिर्द्विन्यादियोगान्बहू-
नालोच्य प्रवदेत्सुताष्टमगतैः पापैररिष्टं शिशोः ॥ १३ ॥

13. If the lord of the Ascendant or the lord of the sign occupied by the Moon being weak is placed in 6th, 8th or 12th, the native survives for the number of the years as are indicated by the number of the sign (counted from Aries) in which the Lord of Lagna or the lord of the Moon sign is posited.

If the lord of the Lagna decanate or the lord of the Moon decanate being weak be placed in the 6th, 8th or 12th, the number of the sign in which such lord is posited will indicate the number of days of the survival of the child.

If the lord of the Lagna Navamsa or the lord of the Moon Navamsa being weak be placed in 6th, 8th or 12th, the sign of the Lagna Navamsa or the Moon Navamsa will indicate the number of days of the survival of the native.

After carefully taking into account which of the above planetary dispositions are more predominant and after considering the nature

of the malefics occupying the 5th and 8th house from the Lagna, a final decision should be taken about the longevity of the native.

लग्नेन्द्वोस्तदधीशयोरपि मिथो लग्नेशरन्ध्रेशयो–
द्रेक्काणात्स्वनवांशकादपि मिथस्तद्द्वादशांशात्क्रमात् ।
आयुर्दीर्घसमाल्पतां चरनगद्व्यंगैश्चरेऽथ स्थिरे
ब्रूयाद्द्वन्द्वचरस्थिरैरुभयभैः स्थास्नुद्विदेहाटनै ॥ १४ ॥

14. Note the following 3 pairs (A) the decanate signs of the Lagna and the Moon, (B) the Navamsa signs of the lord of the Lagna and lord of the sign occupied by the Moon and (C) the Dwadasasma signs of the lord of the Lagna and of the lord of the 8th house.

The life of the child should be pronounced as Deergha, Madhya and Alpa according as (a) when one of the signs in the said 3 pairs is a moveable sign and the other is a moveable fixed or dual sign, (b) when one of the signs is fixed and the other is a dual, moveable or fixed sign and (c) when one of the signs is a dual sign and the other is a fixed, dual or moveable sign respectively.

A

Lagna Decanate sign Moon Decanate sign

B

Sign of the Lagna Navamsa Sign of the Moon's Navamsa

C

Dwadasamsa sign of the lord of the Lagna. Dwadasamsa sign of the lord of 8th.

A	Moveable	Moveable	Deergha
	Moveable	Fixed	Madhya
	Moveable	Dual	Alpa
B	Fixed	Dual	Deergha
	fixed	moveable	Madhya
	fixed	fixed	Alpa
C	Dual	Fixed	Deergha
	Dual	Dual	Madhya
	Dual	Moveable	Alpa

ग्नाधीशशुभाः क्रमाद्बहुसमाल्पायूंषि केन्द्रादिगाः
रंध्रे शोऽप्रखगास्तथा यदि गता व्यस्तं विदध्युः फलम् ।
न्मेशाष्टमनाथयोरुदयपच्छिद्रेशयोर्मैत्रतो
भास्वल्लग्नपयोश्चिरायुरहितेऽल्पायुः समे मध्यमः ॥ १५ ॥

15. If the lord of the Lagna and all the benefics be in Kendra the native will have Deerghayu

If they be in Panphara house the native will have Madhyayu.
If they be in Apoklima house, the native will have Alpayu.
If the lord of the 8th house and all malefics be posited in Kendra house the native will have Alphyu.
If they be posited in Panaphara house, the native will have Madhyayu.
If they be posited in Apoklima house, the native will enjoy Deerghayu.
Find out if the following 3 pairs of planets are mutualy friends, neutrals or enemies:—

(a) The lord of the sign in which the Moon is posited and the lord of the 8th house from the Moon sign.

(b) The lord of the Lagna and the lord of the 8th house.

(c) The lord of the Lagna and the Sun.

The native will enjoy Deerghayu if they are mutually friends. He will have Madhyayu if they are mutually neutrals and will have Alpayu if they are mutually enemies.

लग्नाधिपो लग्ननवांशनायको जन्मेश्वरो जन्मनवांशनायकः ।
स्वस्वाष्टमेशाद्यदि चेद्बलान्वितो दीर्घायुषःस्युर्विपरीतमन्यथा ॥ १६ ॥

16. The native will be longlived (enjoy Deerghayu) if—

(1) The lord of the Lagna be stronger than the lord of the 8th house,

(2) The lord of the rising Navamsa be stronger than the lord of the 8th from Navamsa Lagna,

(3) If the lord of the sign occupied by the Moon be stronger than the lord of the 8th from the Moon,

(4) If the lord of the Moon's Navamsa be stronger than the lord of the 8th from it.

If otherwise, the reverse will be the result.

लग्नेश्वरादतिबली निधनेश्वरोऽसौ
केन्द्रस्थितो निधनरिःफगतैश्च पापैः ।
तस्यायुरल्पमथवा यदि मध्यमायु–
रुत्साहसङ्कटवशात्परमायुरेति ॥ १७ ॥

17. If the lord of the 8th house endowed with greater strength than the lord of the lagna, be posited in Kendra and malefics occupy the 8th and the 12th, the native will be shortlived even if he gets medicum life or prolog his life to the full period, his life will be the vicissitudes of happiness and misery.

नरोऽल्पायुर्योगे प्रथमभगणे नश्यति शने–
र्द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।
तृतीये निर्याणं स्फुटजशनिगुर्वर्कहिमणून्
दशां भुक्तिं कष्टामपि वदति निश्चित्य सुमतिः ॥ १८ ॥

18. Add the longitudes of the Sun, the Moon, Jupiter and Saturn. For example the following are the longitudes given in a horoscope.

Sun	-	7	-	26
Moon	-	11	-	20
Jupiter	-	6	-	14
Saturn	-	0	-	17
		26		or 2-7 that 7 degrees of Gemini.

If the native has alpayu the end of his life will come when Saturn in transit reaches the first cycle of 7 degrees of Gemini.

सपापो लग्नेशो रविहतरुचिर्नीचरिपुगो
यदा दुःस्थानेषु स्थितिमुपगतो गोचरवशात् ।
तनौ वा तद्योगो यदि निधनमाहुस्तनुभृतां
नवांशद्द्रेक्काणाच्छिशिरकरलग्नादपि वदेत् ॥ १९ ॥

19. If the lord of the Lagna be associated with a maleifc and be eclipsed by the Sun's rays, or be in his sign of debilitation or in an inimical sign, the death of the native will have to be pronounced, when the same lord in his transit happens to occupy the 6th, 8th or 12th or the Lagna or be some how connected with it. The same event may also be deduced from the Navamsa Lagna, the decanate Lagna or the sign in which the Moon be posited.

शशी तदारूढगृहाधिपश्च लग्नाधिनाथश्च यदा त्रयोऽमी ।
गुणाधिकाः सद्ग्रहदृष्टियुक्ता गुणाधिकं तं कथयन्ति कालम् ॥ २० ॥

20. If the Moon, the lord of the sign occupied by her and the lord of the Lagna be all well placed by being associated with or aspected by benefics and passed many points of strength, the birth at that time should be treated very auspicious and will make the native happy in every way.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः
केन्द्रस्थितः शुभखगैरवलोक्यमानः ।
मृत्युं विहाय विदधाति स दीर्घमायुः
सार्द्धं गुणैर्बहुभिरूर्जितराजलक्ष्म्या ॥ २१ ॥

21. If the lord of the Lagna possesses great strength and be unaspected by (or associated with) malefics and be aspected by (or associated with) benefics, occupies a kendra house, the death is warded off and the native secures a long life with good qualities, wealth and an illusttrious or powerful sovereignty

सर्वातिशाय्यतिबलः स्फुरदंशुजालो
लग्ने स्थितः प्रशमयेत् सुरराजमन्त्री ।
एको बहूनि दुरितानि सुदुस्तराणि
भक्त्या प्रयुक्त इव चक्रधरे प्रणामः ॥ २२ ॥

22. If Jupiter, the Minister of Gods, possessed of great strength and with brilliant rays be posited in Lagna, he can singly ward off many of the evils which otherwise would be difficult to overcome, just as a humble salutation placed with all sincerity before lord Vishnu demolishes all evils.

मूर्तेस्त्रिकोणागमकण्ठकेषु रवीन्दुजीवर्क्षनवांशसंस्थः ।
सकर्मकृन्नित्यमशेषदोषान्मुष्णाति वर्द्धिष्णुरनुष्णरश्मिः ॥ २३ ॥

23. If the birth be in bright half of the lumar month (Shukla Paksha) and the Moon be posited in Ist, 4th, 5th, 7th, 9th, 10th or the 11th in Cancer, Leo, Sagittarius or Pisces Navamsa, many evils endangering life of the native are demolished and the birth becomes very auspicious.

केन्द्रत्रिकोणनिधनेषु न यस्य पापा
लग्नाधिपः सुरगुरुश्च चतुष्टयस्थौ ।
भुक्त्वा सुखानि विविधानि सुपुण्यकर्मा
जीवेच्च वत्सरशतं स विमुक्तरोगः ॥ २४ ॥

24. If in any nativity, there be no malefics in kendra, trikona and the 8th house and the lord of Lagna and Jupiter posited in kendra, the native performs virtuous actions, enjoys all kinds of happiness and remains in good health with a life span of 100 years.

श्रीपत्युदीरितदशाभिरथाष्टवर्गाद्यत्कालचक्रदशयोडुदशाप्रकारात् ।
सम्यक्स्फुटाभिहतया क्रिययाप्तवाक्यादायुर्बुधो वदतु भूरिपरीक्षया च

25. Through the Dasas enunciated by Spripati, through Ashtakavarga, through Kalachakra Dasa and through the Vimsottari Dasa system, a wiseman ought to predict the longevity of the native by following suitable rules after a correct calculation of several planetary positions, careful working and minute scrutiny.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां आयुर्भावोनाम त्रयोदशोऽध्यायः

Thus ends the thirteenth chapter on "Life Span" in Phaladeepika composed by Mantreswara.

चतुर्दशोऽध्यायः

Chapter 14

रोगमरणपूर्वभविष्यज्जन्मचिन्ता

Diseases, Death, Past and Future births

This chapter deals with planetary dispositions about diseases, death, previous births and future births.

रोगस्य चिन्तामपि रोगभावस्थितैर्ग्रहैर्वा व्ययमृत्युसंस्थैः ।
रोगेश्वराणामपि तदन्वितैर्वा द्वित्र्यादिसंवादवशाद्वदन्तु ॥ १ ॥

1. All matters relating to diseases should be ascertained from (a) the planets in the 6th house, (b) the planets in the 8th house (c) the planets in the 12th house, (d) the lord of the 6th house and (e) the planets associated with the lord of the 6th house. The particular disease may be predicted if the same happens to be indicated by two, three or more independent planetary dispositions.

पित्तोष्णज्वरतापदेहतपनापस्मारहृत्क्रोडज–
व्याधीन्वक्ति रविर्दृगार्त्यरिभयं त्वग्दोषमस्थिस्रुतिम् ।
काष्ठाग्न्यस्त्रविषार्तिदारतनयव्यापच्चतुष्पाद्भयम्
चोरक्ष्मापतिधर्मदेवफणभृद्भूतेशभूतं भयम् ॥ २ ॥

2. The Sun is the significator for following diseases and troubles (1) bile, (2) high fever, (3) burning in the body, (4) epilepsy, (5) heart diseases, (6) eye troubles (7) stomach troubles, (8) skin diseases (9) lecorrhea, (10) danger from enemies, (11) danger from wood, fire, weapon and poison, (12) distress from wife and sons, (13) danger from thieves or quadrupeds, (14) danger from snakes (15) danger from the king, the God Yama and God Shiva.

निद्रालस्यकफातिसारपिटकाः शीतज्वरं चन्द्रमाः
शृङ्यब्जाहतिमग्निमान्द्यमरुचिं योषिद्व्यथाकामिलाः ।

चेतश्रान्तिमसृग्विकारमुदकाद्भीतिं च बालग्रहाद्
दुर्गाकिन्नरधर्मदेवफणभृद्यक्षाश्च भीतिं वदेत् ॥ ३ ॥

3. The Moon's significations in this chapter are (1) Excessive sleepiness or sleeplessness, (2) laziess, (3) phelgmatic affliction, (4) dysentry or diarrhoea, (5) carbuncle, (6) typhoid fever, (7) danger from horned or watery animals or creatures, (8) loss of appetite, (9) indigestion (10) tastelessness, (11) trouble from women (12) jaundice, (13) impurity of blood, (14) danger from water, (15) mental fatigue (16) fear from Balagrahas, the Goddess Durga, kinnaras, the God yama, snakes, and female Yaksha.

तृष्णासृक्कोपपत्तिज्वरमनलविषास्त्रार्तिकुष्ठाक्षिरोगान्
गुल्मापस्मारमज्जाविहतिपरुषतापामिकादेहभङ्गान् ।
भूपारिस्तेन पीडां सहजसुतसुहृद्वैरियुद्धं विधत्ते
रक्षोगन्धर्वघोरग्रहभयमवनीसूनुरूर्ध्वाङ्गरोगम् ॥ ४ ॥

4. Mars can be the cause of following diseases and troubles (1) Excessive thirst, (2) morbid irritation due to billious fever, (3) fear or danger from fire, poison or weapon, (4) leprosy, (5) eye trobles, (6) appendicitis, (7) epilepsy, (8) injury to the marrow, (9) itch in the body, (10) roughness of the body, (11) bodily deformities, (12) fear from the king, fire and thieves, (13) quarrels with brothers, sons or enemies, (14) fighting with the enemies, (15) diseases in the upper part of the body and (16) fear from evil spirits, gandharva and frightful demon.

भ्रान्तिं दुर्वचनं दृगामयगलघ्राणोत्थरोगं ज्वरं
पित्तश्लेष्मसमीरजं विषम त्वग्दोषपाण्डवामयान् ।
दुःस्वप्नं च विचर्चिताग्निपतने पारुष्यबन्धश्रमान्
गन्धर्वक्षितिहर्म्यवाहिभिरपि ज्ञो वक्ति पीडां ग्रहैः ॥ ५ ॥

5. Mercury is concerned with the following diseases and troubles (1) mental confusion (2) harsh speech or trouble in vocal organs, (3) eye troubles, (4) diseases of the throat, (5) trouble in the nose or nasal affliction, (6) fever caused by imbalance of the three humours—wind, bile and phlagm,(7) ill effects from poisoning (like food poisoning), (8) skin diseases, (9) jaundice, (10) itchning and bad dreams, (11) fear from fire, (12) hard labour, (13) diseases or evil caused by gandharvas etc.

गुल्मान्त्रज्वरशोकमोहकफजान् श्रोत्रार्तिमोहामयान्
देवस्थाननिधिप्रपीडनमहीदेवेशशापोद्भवम् ।
रोगं किन्नरयक्षदेवफणभृद्विद्याधराद्युद्भवम्
जीवः सूचयति स्वयं बुधगुरूत्कृष्टापचारोद्भवम् ॥ ६ ॥

6. Jupiter is responsible for the following diseases and troubles (1) Appendicitis, (2) fever due to infection in intestines, (3) fainting, (4) diseases of the ear, (5) troubles in connection with temple matters, (6) Distress due to curse of Brahmin (7) troubles due to hoarded wealth, (8) oppression caused by Vidyadhara, Yakhsa, kinnaras, Gods, Serpents etc. (9) Punishment due to show of disrespect to preceptor, respected and elderly persons and deviation from duty towards them. This is suffered during the Antar Dasa of Jupiter. This is so determined by the Divine.

पाण्डुश्लेष्ममरुत्प्रकोपनयनव्यापत्प्रमेहामयान्
गुह्यस्यामयमूत्रकृच्छ्रमदनव्यापत्तिशुक्लस्रुतिम् ।
वारस्त्रीकृतदेहकान्तिविहतिं शोषामयं योगिनी–
यक्षीमातृगणाद्भयं प्रियसुहृद्भङ्गं सितः सूचयेत् ॥ ७ ॥

7. The diseases and troubles caused by Venus are as follows- (1) Pale complexion due to Anaemia, (2) Eye troubles, urinary obstruction, diabetes, diseases of the generative organs due to imbalance of phlegm and wind, (4) lack of vitality, (5) inability to have sexual inter course (impotency), (6) Pale complexion, lack of lustre and weakness due to excessive indulgence in sexual intercourse, (7) rickets, (8) fear from witches, female ghosts and female deities (9) break in friendship with dear friends.

वातश्लेष्मविकारपादविहतिं चापत्तितन्द्राश्रमान्
भ्रान्तिं कुक्षिरुगन्तरुष्णभृतकध्वंसं च पार्श्वाहतिम् ।
भार्यापुत्रविपत्तिमङ्गविहतिं हृत्तापमर्कात्मजो
वृक्षाश्मक्षतिमाह कश्मलगणैः पीडां च पिशाचादिभिः ॥ ८ ॥

8. Saturn is likely to be the cause of the following diseases and troubles (1) diseases caused by wind and phelgm, (2) Pain in the legs or becoming lame, (3) fatigue due to excessive labour, (4) mental aberration, (5) Stomach ache, (6) Excessive heat in the body, (7) troubles from servants, (8) distress due to wife and children, (9) injury to some part of the body, (10) mental anguish (11) oppression by ignominious goblin and the like, (12) injury from a blow from a piece of wood or stone (13) misfortune.

स्वर्भानुर्हृदि तापकुष्ठविमतिव्याधिं विषं कृत्रिमम्
पादार्तिं च पिशाचपन्नगभयं भार्यातनूजापदम् ।
ब्रह्मक्षत्रविरोधशत्रुजभयं केतुस्तु संसूचयेत्
प्रेतोत्थं च भयं विषं च गुलिको देहार्तिमाशौचजम् ॥ ९ ॥

9. The diseases and troubles attributed to Rahu are as follows : (1) Heart diseases, (2) theart of burning, (3) leprosy, (4) abarration of mind, (4) diseases caused by poisoning, (5) pain in the legs or injury, (6) distress from wife and children or distress caused on their account, (7) trouble from goblins, serpents or enemies.

Ketu is the cause of (1) Trouble through dispute with Brahmins and Kshatriyas.

The troubles due to Gulik are (1) fear from seeing dead bodies (2) poison, (3) bodily pain, (4) sorrow due to the death of a near relation, (5) fear from evil spirits.

मन्दारान्वितवीक्षिते व्ययधने चन्द्रारुणौ चाक्षिरुक्
शौर्यायाङ्गिरसो यमारसहिता दृष्टा यदि श्रोत्ररुक् ।
सोग्रे पञ्चमभे भवेदुदररुग्रन्धारिनाथान्विते
तद्वत्सप्तमनैधने सगुदरुक्छुक्रे च गुह्यामयः ॥ १० ॥

10. If the Moon and the Sun occupied the 2nd and 12th houses associated with or aspected by Mars and Saturn, the native will suffer from eye diseases.

Notes - If the planetary disposition described above is concerned with the 12th house, the left eye will be affected. Similarly if any amongst the Sun and the Moon is posited in the 2nd or the 12th house and is aspected by Saturn or Mars, such Sun or Moon is in the 2nd house, the right eye will get afflicted. The left eye will be adversely affected if their disposition be in the 12th house. If the Sun be in the 2nd aspected by or associated with Mars or Saturn and the Moon be in the 12th aspected by or associated with Mars or Saturn, both the eyes will get afflicted and may even make the native blind.

If the 3rd and 11th houses and Jupiter be associated with or aspected by Mars or Saturn, the native will suffer from diseases of the ears.

The native will suffer from stomach ache if the Mars be posited in the 5th house and be associated with the lord of the 6th or the 8th house.

Rectal disease, will be caused to the native if the lords of the 6th or the 8th house be posited in the 7th with a malefic or the lord of the 6th be in the 8th alongwith a malefic.

Venus under the above condition will make the native suffer from a disease in the private parts (veneral diseases).

षष्ठेऽर्केऽप्यथवाष्टमे ज्वरभयं भौमे च केतौ व्रणम्
शुक्रे गुह्यरुजं क्षयं सुरगुरौ मन्दे च वातामयम् ।
राहौ भौमनिरीक्षिते च पिलकां सेन्दो शनौ गुल्मजम्
क्षीणेन्दौ जलभेषु पापसहिते तत्स्थेऽम्बुरोगं क्षयम् ॥ ११ ॥

11. If the 6th or 8th house be occupied by the Sun, there would be fear of fever, if by Mars or Ketu, the danger will be from injury or ulcer; if by Venus, it will be through a disease in the private parts, if Jupiter should occupy the 6th or the 8th house, the native will be afflicted with consumption; if Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. Should Saturn alongwith the Moon posited in 6th or the 8th, native will suffer from enlargement of the spleen. If the waning Moon should occupy the 6th or the 8th house identical with watery sign, in conjunction with malefic; the person will suffer from watery diseases or consumption.

जातो गच्छति येन केन मरणं वक्ष्येऽथ तत्कारणं
रन्ध्रस्थैस्तदवेक्षकैर्बलवता तस्योक्तरोगैमृतिः ।
रन्ध्रर्क्षोक्तिरुजाऽथवा मृतपतिप्राप्तर्क्षदोषेण वा
रन्ध्रेशेन स्वरत्रिभागपतिना मृत्युं वदेन्निश्चितम् ॥ १२ ॥

12. I now proceed to explain the manner in which a person meets with his death and the cause of the same.

The death is caused through the diseases caused by the strongest of the planets occupying or aspecting the 8th house.

If there be no planet occupying or aspecting the 8th house, the death will be caused by the diseases signified by the 8th house or those indicated by the house in which the lord of the 8th house is placed.

If any of the planetary disposition do not exist, it may be declared with certainty that death will be caused by the diseases caused by the lord of the 8th house, or by the lord of the 22nd decanate (counted from the Lagna decanate).

ग्रहेण युक्ते निधने तदुक्तरोगैर्मृतिर्वाथ तदीक्षकस्य ।
ग्रहैर्विमुक्ते निधनेऽथ तस्य राशेः स्वभावोदितदोषजाता ॥ १३ ॥

13. When the 8th house is occupied or aspected by a planet, death should be declared to be caused by diseases relating to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases arising from the nature of the sign representing the 8th house.

अग्न्युष्णज्वरपित्तशस्त्रजमिनश्चन्द्रो विषूच्यम्बरु–
यक्ष्मादि क्षितिजोऽसृजा च दहनक्षुद्राभिचारायुधैः ।
पाण्डवादिभ्रमजं बुधो गुरुरनायासेन मृत्युं कफात्
स्त्रीसङ्गोत्थरुजं कविस्तु मरुता वा सन्निपातैः शनैः ॥ १४ ॥

कुष्ठेन वा कृत्रिमभक्षणाद्वा राहुर्विषाद्वाथ मसूरिकाद्यैः ।
कुर्याच्छिखी दुर्मरण नराणां रिपोर्विरोधादपि कीटकाद्यैः ॥ १५ ॥

14-15. The diseases or means through which death is caused by the various planets are as under :—

(1) *The Sun* — fire, high fever, bile or weapon

(2) *The Moon* — Cholera, watery diseases or pulmonary disease

(3) *Mars* — fire, magical spells, witchcraft and weapons.

(4) *Mercury* — Anaemia, bloodlessness, and similar diseases and giddiness.

(5) *Juipter* — Causes death without much trouble or through phelgm.

(6) *Venus* — Veneral diseases or similar ones caused by association with Women.

(7) *Saturn* — Wind diseases or a dangerous fever like typhoid.

(8) *Rahu* — Leprosy, food poisoning, venomous bites, smallpox and the like.

(9) *Ketu* — Unnatural death like suicide, assassination as a result of hatred of enemies or through worms etc.

लग्नादष्टमराशेः स्वभावदोषोद्भवं वदेन्मृत्युम् ।
निधेनशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥ १६ ॥

16. The death should be predicted through the evil effect arising from the 8th house reckoned from the Lagna or through the evil effect of the sign representing Navamsa occupied by the lord of the 8th house.

पैत्यज्वरोष्णैर्जठराग्निनाजे वृषे त्रिदोषैर्दहनाच्च शस्त्रात् ।
युग्मे तु कालश्वसनोष्णशूलैरुन्मादवातारुचिभिः कुलीरे ॥ १७ ॥

मृगज्वरस्फोटजशत्रुजं हरौ स्त्रियां स्त्रिया गुह्यरुजा प्रपातनात् ।
तुलाधरे धीज्वरसंनिपाजं प्लीहालिपाण्डुग्रहणीरुजालिनी ॥ १८ ॥

वृक्षाम्बुकाष्ठायुधजं हयाङ्के मृगे तु शूलारुचिधीभ्रमाद्यैः ।
कुम्भे तु कासज्वरयक्ष्मरोगैर्जले विपद्वा जलरोगतोऽन्त्ये ॥ १९ ॥

17-19. The diseases caused by the planets have already been described earlier. Now are detailed the diseases and troubles caused by the various signs which may ultimately become the media of death of the native.

(1) *Aries* — fever due to excess of bile, diseases caused by heat like stroke etc., liver or gastric trouble.

(2) *Taurus* — Diseases caused by the imbalance of the three humours bile,(phlegm)and wind, injury by weapon or fire.

(3) *Gemini* -- Catarrah, asthema, or sharp pain such as colic.

(4) *Cancer* — Insanity, windy diseases, loss of appetite etc.

(5) *Leo* — fatal injuries caused by wild animals, fever, boils, enemies.

(6) *Virgo* — Troubles caused by women, venerai diseases, fall from a height.

(7) *Libra* — Brain fever and typho d.

(8) *Scorpio* — Diseases of the spleen, dyspepsia and jaundice.

(9) *Sagittarius*—Injury caused by fall from a tree (or by tree falling of or varga

(10) *Capricorn*— Stomach-ache, loss or appetite or aberation of mind etc.

(11) *Aquarius* — cough, fever, consumption etc.

(12) *Pisces* — Watery diseases such as Jalodara, drowning, etc.

पापर्क्षयुक्ते निधने सपापे शस्त्रानलव्याघ्रभुजङ्गपीडा ।
अन्योन्यदृष्टौ द्वयशुभौ सकेन्द्रौ कोपात्प्रभोः शस्त्रविषाग्निजैर्वा ॥ २० ॥

20. If the lord of the 8th house be a malefic and 8th house be a malefic the death will be by weapon, fire, tiger or snake.

If two malefics posited in kendras aspect each other, the death will be due to displeasure of the king, through a weapon, poison or fire.

सौम्यांशके सौम्यगृहेऽथ सौम्यसंबन्धगे वा क्षयभे क्षयेशे ।
अक्लेशजातं मरणं नराणां व्यस्ते तदा क्रूरमृतिं वदन्ति ॥ २१ ॥

21. If in any nativity, the lord of the 12th house be in a sign or Navamsa of a benefic or be associated with a benefic or the 12th house be occupied and owned by a benefic, the native will meet with his death without any anguish or suffering. The death will be painful if the lord of the 12th be posited in the sign or Navamsa of a malefic and be associated with a malefic, or the 12th may be occupied or owned by a malefic.

स्वोच्चे स्वमित्रे सति सौम्यवर्गे व्ययधिपे चोर्ध्वगतिं ससौम्ये ।
विपर्ययेऽधोगतिमेव केचिदूर्ध्वास्यशीर्षोदयसशिभेदात् ॥ २२ ॥

22. If the lord of 12th house be posited in his sign of exaltation, a friendly sign or a varga of a benefic planet or be associated with a benefic planet, the native after his death goes upwards to heaven. If he is posited in his sigh of debilition, in an inimical sign or in the varga of a malefic planet, he after his death goes to hell. Some interpret this as a result of the native of the sign (of the 12th house) i.e. heaven if the sign is a shirshodaya one and hell if it be a prishtodaya one.

Notes - Gemini, Virgo, Libra, Scorpio and Aquarius are Shirshodaya signs. Aries, Taurus, Cancer, Sagittarius and Capricorn are Prishtodaya signs. Pisces is an Ubhayodaya sign.

कैलासं रविशीतगू भृगुसुतः स्वर्गं महीजो महीं
वैकुण्ठं शशिजो यमो यमपुरं सद्ब्रह्मलोकं गुरुः ।
द्वीपान् भोगिवरः शिखी तु निरयं सम्प्रापयेत्प्राणिनः
सम्बन्धाद्व्ययनायकस्य कथयेत्तत्रान्त्यराश्यंशतः ॥ २३ ॥

23. The refuge after death is indicated by (1) the planet or planets posited in the 12th house, (2) the planet occupying the Navamsa of the 12th house, or the palnet or planets with which the lord of the 12th be connected.

If the Sun or the Moon be such planet the abode of the soul after death will be Kailash. If Mars be the planet concerned, the native takes birth on the Earth immediately after death. If Mercury be

the planet in question, the next world for the native will be Vaikuntha. Jupiter takes the native's soul to Brahmaloka, Saturn to the abode of Yama, Rahu to other islands and Ketu to hell.

धर्मेश्वरेणैव हि पूर्वजन्मवृत्तं भविष्यज्जननं सुतेशात् ।
तदीशजातिं तदधिष्ठितर्क्षदिशं हि तत्रैव तदीशदेशम् ॥ २४ ॥

24. It is from the lord of the 9th that all is ascertained about the native's past birth and all information about his future birth is signified by the lord of the 5th house. The particular caste, country and the direction of the person concerned in his past and future births should be deduced from the lords of the 9th and the 5th houses respectively.

स्वोच्चे तदीशे सति देवभूमिं द्वीपान्तरं नीचरिपुस्थलस्थे ।
स्वर्क्षे सुहृद्भे समभे स्थिते वा सम्प्राप्नुयाद्भारतवर्षमेव ॥ २५ ॥

25. If the planets referred to above be in their sign of exaltation, the abode should be declared as that of Gods (Devaloka). If they be in their sign of debilitation or in an inimical sign, the abodes of past and future birth should be declared to be foreign islands. If the above palents be in their own sign, friend's sign or a neutral's sign, such place would be India alone.

आर्यावर्तं गीष्पतेः पुण्यनद्यः काव्येन्द्वोश्च ज्ञस्य पुण्यस्थलानि ।
पङ्गोर्निन्द्या म्लेच्छभूस्तीक्ष्णभानोः शैलारण्यं कीकटं भूमिजस्य ॥ २६ ॥

26. The parts of India covered by the various planets are as under :—

(1) *The Sun* — Mountains and forests.

(2) *The Moon* — Tracts watered by the holy rivers (like Ganga, Yamuna, Narmada, Godavari, etc.).

(3) *Mars* — Keekat Desha now known as Bihar.

(4) *Mercury* — All scared places.

(5) *Jupiter*—Aryavarta bordered in the North by Himalayas, in the South by Vindhya, and which extends to oceans in the East and the West

(6) *Venus* — The same places as have been indicated for the Moon.

(7) *Saturn* — Prohibited places like those inhabited by Mlechhas (non-Hindus).

स्थिरे स्थिरांशाधिगतः सपापः पृष्ठोदयेऽधोमुखभे च संस्थः ॥
ततीश्वरो वृक्षलतादिजन्म स्यादन्यथा जीवयुतः शरीरी ॥ २७ ॥

27 If the planets referred to in verse 24 (lords of the 9th and the

5th), are posited in a fixed sign or Navamsa which is Prishtodaya and Adhomukha along with malefics, the past and future briths of the native should be taken as trees, plants and the like. If the lords of the 9th and the 5th houses occupy a Shirshodaya and an Urdhvamukha sign or a moveable sign or navamsa, and be associated with benefics, the past and future birth will be of an animalkind.

लग्नेशितुः स्वोच्चसुहृत्स्वगेहान् तदीश्वरो याति मनुष्यजन्म ।
समे मृगाः स्युर्विहगाः परस्मिन् द्रेक्काणरूपैरपि चिन्तनीयम् ॥ २८ ॥

28. If the lord of the 9th or the 5th be in the sign of exaltation or own sign the lord of the Lagna, it would mean that the native's previous or the future birth (as the case may be) will be that of a human being.

If the lord of the 9th occupied a sign neutral to the lrod of the Lagna, the native in the past birth was born as an animal.

If the lord of the 5th be in a sign neutral to the lord of the Logna, the native in his future birth will be born as an animal.

If the lord of the 9th occupies the sign of debilitation of the lord of the Lagna or in an inimical sign, the native was born as a bird in his previous birth.

If the lord of the 5th be in such a situation, the native will be born as a bird in his next birth.

All these may also be declared with reference to the appearance of the decantes occupied by the lord of the 9th or the 5th.

तावेकराशौ जननं स्वदेशे तौ तुल्यवीर्यौ यदि तुल्यजातौ ।
वर्णा गुणस्तस्य खगस्य तुल्यः संज्ञोपितैरेव वदेत्समस्तम् ॥ २९ ॥

29. If the lords of the 9th and the 5th be in the same sign, the past birth was in his own country and the future birth will also take place there.

If these two planets be of equal strength, the past and future birth would be in the same caste.

The colour and quality will also be similar to these belonging to the lords of the 9th and the 5th houses.

Prediction regarding all the rest should be similarly made by a reference to what has been stated in the Samgnadhyaya (संज्ञाध्यायः)

Notes— What has been stated about past and future birth in Venus 21-29 are of no practical utility though they make interesting reading because it is impossible to verify the correctness of such conclusions.

पञ्चदशोऽध्यायः

Chapter 15

जातकफलसारभूतभावचिन्ता

Assessment of houses

भावाः सर्वे शुभपतियुता वीक्षिता वा शुभेशै-
स्तत्तद्भावाः सकलफलदाः पापदृग्योग्यहीनाः ।
पापाः सर्वे भवनपतयश्चेदिहाहुस्तथैव
खेटैः सर्वैः शुभफलमिदं नीचमूढारिहीनैः ॥ १ ॥

1. The houses occupied and aspected by benefic planets or their own lords, or planets owning auspicious houses produce completely beneficiary results provided that they are not associated with or aspected by malefics. The same will be the result in the case of malefics if they happen to be lords of such houses. These good effects will be ensured in the case of all the planets when they are in the signs of debilitation, combust and in inimical signs.

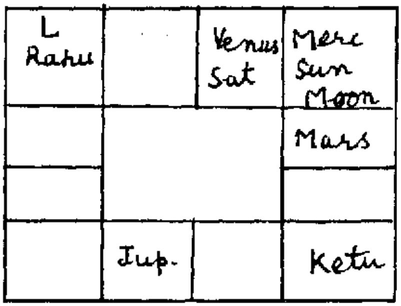
तत्तद्भावात् त्रिकोणे स्वमुखमदनभे चास्पदे सौम्ययुक्ते
पापानां दृष्टिहीने भवनपसहिते पापखेटैरयुक्ते ।
भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चेत्प्रणाशं
मिश्रं मिश्रैर्ग्रहेन्द्रैः सकलमपि तथा मूर्तिभावादिकानाम् ॥ २ ॥

2. It is the view of learned Astrologers that the strength of a house such as the Lagna should be adequate and the house sufficiently beneficial if the Ist, 2nd, 4th, 5th, 7th, 9th and 10th from that house are occupied by auspicious planets or the lord of the house is free from the occupation by and aspect of malefics. The house concerned should be considered to deteriorate in its effects if the above houses are not so occupied and aspected. The effects will be mixed if such positions are influenced by occupation or aspect by both benefics and malefics.

नाशस्थानगतो दिवाकरकरलुप्तस्तु यद्भावपो
नीचारातिगृहं गतो यदि भवेत्सौम्यैरयुक्तेक्षितः ।
तद्भावस्य विनाशनं वितनुते तादृग्विधोऽन्योस्ति चेत्
तद्भावोऽपि फलप्रदो न हि शुभश्चेन्नाशमुग्रद्ग्रहः ॥ ३ ॥

3. If the lord of a house be (1) posited in the 8th house, (2) eclipsed by the Sun's rays, (3) in his sign of debilitation or (4) in an inimical sign and be devoid of association or aspect of benefics, the effects of that house are totally destroyed. Some are of the view that the house in question will also suffer if its lord is in the 8th from the Lagna also.

If any benefic being in his sign of debilitation, is in inimical sign or combust occupied any house, unaspected by any benefic, he will destroy the good effects of the house owned by him. If a malefic being in his sign of debilitaton, combust or in his inimical sign unaspected by any benefic will harm the effects of that house. For example see the horoscope—

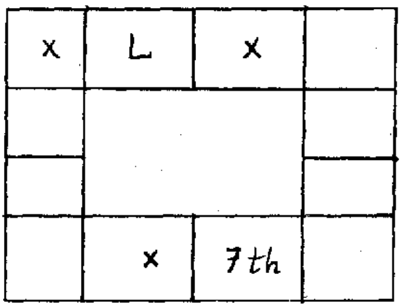


Here Mars occupies the 5th in his sign of debilitation. Inspite of the aspect of Jupiter on Mars on the 5th house the native lost two sons and himself suffered from a serious disease Jalodara.

लग्नादिभावाद्रिपुरन्ध्ररिःफे पापग्रहास्तद्भवनादिनाशम् ।
सौम्यास्तु नात्यन्तफलप्रदाः स्युर्भावादिकानां फलमेवमाहुः ॥ ४ ॥

4. Malefic occupying the 6th, 8th and 12th house with reference to the Lagna or other house under examination cause the destruction of that house.

Notes—For example we have to assess the effects of the 7th house under examination. They are not capable of producing good effects of that house.



For example, we have the 7th house under consideration. Suppose Jupiter is posited in the 6th or 8th or 12th from the 7th house. In such a position Jupiter will not be capable of any strength to the 7th house as from any of these places he will be unable to aspect the 7th house.

यद्भावनयो रिपुरन्ध्ररिःफे दुःस्थानपो यद्भवनस्थितो वा ।
तद्भावनाशं कथयन्ति तज्ज्ञाः शुभेक्षितस्तद्भवनस्य सौख्यम् ॥ ५ ॥

5. If the lord of the house under examination is in the 6th, 8th or 12th from the Lagna, that house is destroyed. The same will be the results if that house is occupied by the Lords of the 6th, 8th or 12th. The house concerned will, however, flourish if it is aspected by a benefic.

भावाधीशे च भावे सति बलरहिते च ग्रहे कारकाख्ये
पापान्तस्थे च पापैररिभिरपि समेतेक्षिते नान्यखेटैः ।
पापैस्तद्बन्धुमृत्युव्ययभवनगतैस्तत्त्रिकोणस्थितैर्वा
वाच्या तद्भावहानिः स्फुटमिह भवति द्वित्रिसंवादभावात् ॥ ६ ॥

6. A house suffers annihilation in the following circumstances:—

(1) If the house, its lord and karaka be bereft of strength.

(2) If the house, its lord and karaka are hemmed in between malefics or be associated with or aspected by malefics and be devoid of any influence of benefics.

(3) If malefics occupy the 4th, 5th, 8th, 9th and 12th houses from that house.

There will be no doubt about the annihilation of the house if any of the two or three conditions mentioned above synchronise.

Notes—For example, in a male's nativity we have to examine the 7th house. If the 7th house be without any strength, the lord of 7th be posited betwixt malefics, and malefics occupy the 4th and 8th house from Venus, the first wife of the native will definitely meet with her death.

तत्तद्भावपराभवेश्वरखरद्रेष्काणपा दुर्बला
भावार्यष्टमकामगा निजदशायां भावनाशप्रदाः ।
पापा भावगृहात् त्रिशत्रुभवगाः केन्द्रत्रिकोणे शुभाः
वीर्याढ्याः खलु भावनाथसुहृदो भावस्य सिद्धिप्रदाः ॥ ७ ॥

7. If the lord of the 8th house, the lord of 22nd decanate and lords of 6th, 7th and 8th from a house be without strength, they will cause harm to the house (its effects) in their dasa, and antar dasa.

A house will flourish in the dasa of the following planets :—

(1) Malefics posited in the 3rd, 6th and 11th from that house.

(2) Benefics posited in the Ist, 4th, 5th, 7th, 9th, and 10th from that house.

(3) Planets which are friendly to the lord of that hosue.

Provided that the planets mentioned above are not devoid of strength.

Notes—For example see the following horoscope—

Here if we examine the position of the Lagna we will find that Saturn is an enemy of the Sun (lord of the Lagna). Therefore there will be physical distress in the dasa and antar dasa of Saturn. Jupiter is a friend of the Sun. Therefore there will be physical felicity in the dasa and antar dasa of Jupiter.

	Sat		
			L
Jup.	Sun		

राश्योर्जन्मविलग्नयोर्धृतिपतिर्मृत्युस्थतद्वीक्षकौ
मन्दः क्रूरदृगाणपो गुलिकापस्तैर्युक्तराश्यंशपाः ।
राहुश्चैव सुदुर्बलः स जनने भावानभीष्टस्थितः
पापालोकितसंयुतो निजदशायां भावनाशावहाः ॥ ८ ॥

8. The following planets in their dasa and antar dasa cause destruction of the house.

(1) The lord of the 3rd house from the Lagna

(2) The lord of the 3rd house from the Moon

(3) The planet occupying the 8th house.

(4) The planet which aspects the 8th house.

(5) Saturn ,

(6) The lord of the 22nd decanate

(7) The lord of the house occupied by Mandi,

(8) The lord of the sign and navamsa in which the above 7 planets are posited.

(9) Rahu, if he be weak by occupying the 8th or 12th house or by being associated with or aspected by malefics.

Notes—In this verse it has not been made clear which house will become the victim of destruction but in the previous verse it has

been stated that houses occupied by malefics, those surrounded on both sides by malefics, get damaged. The same principle should apply to this verse.

भावास्योदयपाश्रितस्य कुशलं यद्भावपेनोदय
स्वामी तिष्ठति संयुतोऽपि कलयेत्तद्भावजातं फलम् ।
दुःस्थाने विपरीतमेतदुदितं भावेश्वरे दुर्बले
दोषोऽतीव भवेद्द्वयेन सहिते दोषाल्पता जल्पिता ॥ ९ ॥

9. Whichever house is occupied by the lord of the Lagna gains in prosperity and well being i.e. it becomes very beneficient and produces very good effects.

The good effects of only such houses are enhanced if their lords are associated with or aspected by the lord of the Lagna.

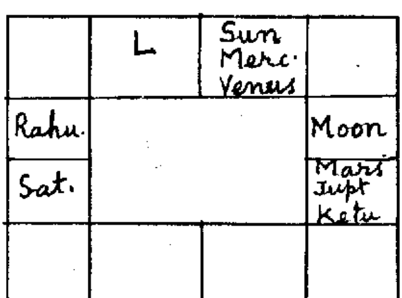
If the lord of any house is posited in dusthana (6th, 8th or 12th), the effects will be reverse. If the planet in the dusthana be weak, the effects will be immensely harmful. If he is strong the damage will be slight.

यद्भावेष्वशुभोऽपि वोदयपतिस्तद्भाववृद्धिं दिशेद्–
दुःस्थानाधिपतिः स चेद्यदि तनोः प्राबल्यमन्यस्य न ।
अत्रोदाहरणं कुजे सुतगते सिंहे झषे वा स्थिते
पुत्राप्तिं शुभवीक्षिते झटिति तत्प्राप्तिं वदन्त्युत्तमाः ॥ १० ॥

10. In spite of the lord of Lagna being malefic, he will improve the prospects of the house occupied by him. In addition to being the lord of the Lagna, if a planet happens to own a dusthana (6th, 8th or 12th), the effects of his ownership of Lagna only will prevail and not that of the other house.

For example, Mars owning the Lagna occupy Leo (Aries being the Lagna) or Pisces (Scorpio being the Lagna) identical with the 5th house and be aspected by a benefic, the person concerned will get sons very soon.

For example see the horoscope



Here Mars as the lord of Lagna and the 8th occupies the 5th house with Jupiter and Ketu. In spite of Ketu the native is blessed with sons and daughters.

द्विस्थानाधिपतित्वमस्ति यदि चेन्मुख्यं त्रिकोणर्क्षजं
तस्यार्धं स्वगृहेऽथ पूर्वमुभयोर्यत्तद्दशादौ वदेत् ।
पश्चाद्भावमिहापरार्द्धसमये युग्मे गृहे युग्मजं
त्वोजस्थे सति चौजभावजफलं शंसन्ति केचिज्जनाः ॥ ११ ॥

11. Should a planet own two houses, the effects of the house which is the Moolatrikona will predominate while the effects of his own house will be half.

Notes—For example in a nativity of Leo Lagna Jupiter will be lord of the 5th and the 8th house. The 5th is an auspicious house and the 8th house is evil. As Jupiter Moolatrikona (Sagittarius) falls in the 5th house, he will produce the effects of the lord of the 5th predominantly and his effects as the lord of the 8th will be half.

In the dasa of such a planet the effects of both the ownerships will come to pass (good and bad both). The effects of first sign counted from the Lagna will be experienced first and the effects of the other sign will be derived later. This is one view. The other view is that a planet posited in an odd sign will produce the effect of that house first while the one that occupies an even sign will have its effect experiened in the second half of the dasa.

यद्भावेशस्याधिशत्रुग्रहो वा यो वा खेटो बिन्दुशून्यर्क्षयुक्तः ।
तत्तत्पाके मूर्तिभावादिकानां नाशं ब्रूयाद्दैवविप्राश्निकाय ॥ १२ ॥

12. The distinction of a house from the Lagna onwards during the dasa period of planets which are very inimical (adhishatru) of the lord of that house or which occupy houses where there are no benefic dots in their ashtakavargas.

Notes—Suppose the maha dasa of Saturn is in operation and in the Saturn's ashtakavarga there are no benefic dots in the 5th house. Thus in the dasa and antar dasda of Saturn, the 5th house will be damaged and produce evil effects. The another view in this regard: Suppose the Lagna is Leo and in the Sun's ashtakavarga there are no benefic dots in Pisces in their dasa and antar dasa will cause physical distress (by damaging the Lagna). According to this view, if in the ashtakavarga of the lord of the house under examination, the planet occupying the sign which has no benefic dots, will harm the house concerned in his dasa and antar dasa.

स्वोच्चे सुहृत्क्षेत्रगतो ग्रहेन्द्रः षड्भिर्बलैर्मुख्य बलान्वितोऽपि ।
सन्धौ स्थितः सन्नफलप्रदः स्यादेवं विचिन्त्यात्र वदेद्विपाके ॥ १३ ॥

13. Even if a planet be posited in his sign of exaltation or a friendly sign or be enjoying the six kinds of strength (shadabala), he proves in affliction if he is situated in Bhava-Sandhi (junction of two houses). This must be taken into account while predicting the effects of dasas and antar dasas of planets.

भावेषु भावस्फुटतुल्यभागस्तद्भावज पूर्णफलं विधत्ते ।
सन्धौ फलं नास्ति तदन्तराले चिन्त्योऽनुपातः खुल खेचराणाम् ॥ १४ ॥

14. In the case of various houses, the planets occupy the exact degrees (Bhava-Madhya) signified by any particular house, produce the full effects of that house. The planets situated in Bhava-Sandhi produce no effects. In the case of planets occupying intermediate positions, the effects must be ascertained by a method of three processes.

सूर्यादात्मपितृभावनिरुजां शक्तिं श्रियं चिन्तयेत्
चेतोबुद्धिनृपप्रसादजननीसंपत्करश्चन्द्रमाः ।
सत्वं रोगगुणानुजाघननिरिपुज्ञातीन्धरासूनुना
विद्याबन्धुविवेकमातुलसुहृद्वाक्कर्मकृद्बोधनः ॥ १५ ॥

15. Ascertainment about his ownself, father, influence, health, vitality and fortune be made from the Sun. The Moon signifies the native's character of heart, understanding, royal favour, mother and prosperity. From Mars one should ascertain his own courage, disease, characteristic, qualities, younger brothers, lands, enemies and paternal blood relations. Mercury is concerned with learning, relatives in general, discrimination, maternal uncle, friends, and speech.

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्
पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगोः ।
आयुर्जीवनमृत्युकारणविपद्भृत्यांश्च मन्दाद्वदेत्
सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥ १६ ॥

16. The native should ascertain about his genius, wealth, physical development, sons and knowledge through Jupiter. One should seek the jurisdiction of Venus to know about his wife, vehicles, ornaments, love affairs and pleasures from spouse. Saturn will

furnish information about native's span of life, livelihood, the cause of death, his adversity and his servants. Rahu signifies paternal grand-father and Ketu maternal grand-father.

द्युमणिरमरमन्त्री भूसतः सोमसौम्यो
गुरुसिततनयारौ भार्गवो भानुपुत्रः ।
दिनकरदिविजेज्यौ जीवभानुज्ञमन्दाः
सुरगुरुरिनसूनुः कारकाः स्युर्विलग्नात् ॥ १७ ॥

17. The signification of the karaka of the houses commencing from the Lagna are (1) the Sun, (2) Jupiter, (3) Mars, (4) the Moon and Mercury, (5) Jupiter, (6) Venus, (7) Saturn, (8) the Sun and Jupiter, (9) Jupiter, the Sun, Mercury and Saturn, (10) Jupiter and (11) Saturn.

सुहृदरिपरकीयस्वर्क्षतुङ्गस्थितानां
फलमनुपरिचिन्त्यं लग्नदेहादिभावैः ।
समुपचयविपत्ती सौम्यपापेषु सत्यः
कथयितुं विपरीतं रिःफषष्ठाष्टमेषु ॥ १८ ॥

18. If one is to assess the effects of a planet, he should carefully note in which of the 12 houses beginning with the Lagna, he is posited and whether it is his own sign, his sign of exaltation, his friend's sign or is an inimical sign. According to Satyacharya, the benefics occupying a house promote its growth and the malefics so posited cause the decay of the house. This is reversed in the case of the 6th, 8th and 12th houses.

पापगृहा षष्ठमृतिव्ययस्थास्तद्भाववृद्धिं कलयन्ति दोषैः ।
शुभास्तु तद्भावलयं हि तस्माच्छद्भातिभावोत्थफलप्रणाशः ॥ १९ ॥

19. If malefics occupy the 6th, 8th or 12th house from the Lagna, they intensify the evil effects of those houses. Benefics in these houses cause the destruction of these houses. In other words the evil effects arising out of these houses are destroyed.

Notes—Although according to Shri Mantreshwara, the benefics destroy or alleviate the evil effects of the 6th, 8th and 12th houses but being posited there they themselves get afflicted and harm the houses they own and do not produce beneficial results in their dasas and antar dasas.

भावस्य यस्यैव फलं विचिन्त्यं भावं च तं लग्नमिति प्रकल्प्य ।
तस्माद्वदेद्द्वादशभावजानि फलानि तद्रूपधनादिकानि ॥ २० ॥

20. In order to assess or judge the effects of a house in the case of nativity, that house should be treated as the Lagna and the effects of 12 houses reckoned from there such as,(first form, 2nd wealth) should be examined and declared.

Notes: According to the principle mentioned above if we have to consider about the wife of the son, we will treat the 5th house as Lagna and the 7th house from it, that is the 11th, will segnify the wife of the son. Similarly we have to examine about the wife's wealth, the 7th house should be treated as the Lagna and the 2nd from the 7th, that is, 8th house will be the house of wealth for the wife on the same basis about the younger brother's wife we will have to ascertain from the 9th house.

एवं हि तत्कारकतो विचिन्त्यं पितुश्च मातुश्च सहोदरस्य ।
तन्मातुलस्यापि सुतस्य पत्युर्भृत्यस्य सूर्यादिखगस्थितर्क्षात् ॥ २१ ॥

21. In the same manner should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas. The meaning of this is that if the effects of the father are to be determined, the sign occupied by the Sun should be treated as the Lagna and the second from that sign all information of the father's brother and the 3rd about mother's brother and so on. For effects of the mother the sign occupied by the Moon, for the effects of the brother the sign occupied by Mercury, for the effects of the son, the sign occupied by Jupiter, for the effects of wife the sign occupied by Venus, for the effects of servant the sign occupied by Saturn, have to be treated as the Lagna.

सूर्यस्थितर्क्षाज्जनकस्वरूपं वृद्धिं द्वितीयेन तु तत्प्रकाशम् ।
तद्भातरं तस्य गुणं तृतीयात्तन्मातरं चापि सुखं चतुर्थात् ॥ २२ ॥

बुद्धिप्रसादं सुतभाच्च षष्ठात्पीडां पितुर्दोषमरिंच रोगम् ।
कामं मदं तस्य तु सप्तमेन दुःखं मूर्तिं मृत्युगृहात्तदायुः ॥ २३ ॥

पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।
लाभं ह्युपान्त्यात् क्षयमन्त्यभावाच्चन्द्रादिकानां फलमेवमाहुः ॥ २४ ॥

22 - 24 From the sign occupied by the Sun one ought to determine the appearance of the father of the native. The father's financial position and renown should be ascertained from the 2nd house from the sign occupied by the Sun. His character, brothers etc., should be examined from the 3rd house from that occupied by the Sun. The 4th house reckoned from the Sun will give information about father's happiness and his mother. The intelligence and tranquility of the father has to be determined from the 5th house, his differences, enemies and disease from the 6th house, his love and passion from the 7th house, his longevity and death from the 8th house, his virtues, wealth, father's father from the 9th house, his professional pursuits from the 10th house, his financial gains from the 11th house and his losses and expenditure from the 12th house from the sign occupied by the Sun.

In the same manner, all matters relating to the mother and brother should be determined from the signs respectively occupied by the Moon and Mars. From Mercury and other planets the assessment of the 12th house from the signs occupied by them should be similarly undertaken.

तत्तद्भावात्कारकादेवमूह्यं तद्वन्मातृभ्रातृपित्रात्मजाद्यम् ।
तस्मिन् भावे कारके भावनाथे वीर्योपेते तस्य भावस्य सौख्यम् ॥ २५ ॥

25. Thus all details about the father, mother, brother, son etc., of a house should be determined by a reference to the Bhava concerned, its lord and its Karaka. When any house, its lord and its Karaka are all strong, the prosperity of that house is definite.

धर्मे सूर्यः शीतगुर्बन्धुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।
कामे शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ॥ २६ ॥

26. But the others say that the Sun in the 9th, the Moon in the 4th, Mars in the third, Jupiter in the 5th, Venus in the 7th, and Saturn in the 8th will cause distress to the houses concerned.

लग्नेश्वरो यद्भवनेशयुक्तो यद्भावगस्तस्य फलं ददाति ।
भावे तदीशे बलभाजि तेन भावेन सौख्यं व्यसनं बलोने ॥ २७ ॥

27. The lord of the Lagna produces effects pertaining to the house with whose lord he is conjoined or the one occupied by him. If the house and its lord be strong good results may be expected from the house. If they are weak the results will be adverse.

यद्भावप्रभुणा युतो बलवता मुख्याङ्गगो लग्नप–
स्तद्भावानुभवं शुभं वितनुते यद्भावगस्तस्य च ।
संयुक्तो बलहीनभावपतिना निन्द्याङ्गभाजां फलम्
कुर्यात्तद्विपरीतमेवमुदितं सर्वेषु भावेष्वपि ॥ २८ ॥

28. Whatever houses contain longer number of benefic dots in the Ashtakavarga of the lord of the Lagna and if the lords of the houses concerned were strong and be conjoined with the lord of the Lagna, those house will produce beneficial result. If however, the houses concerned contain lesser number of benefic dotes and their lords be devoid of strength and be associated with the lord of the Lagna, those houses will not produce any benefic results. An Assessment of all the houses should be made in this manner.

दुःस्थानपस्तदितरस्वगृहस्थितश्चेत्
स्वक्षेत्रभावफलमेव करोति नान्यत् ।
मन्दो मृगे सुतगृहे यदि पुत्रसिद्धि :
षष्ठाधिपत्यकृतदोषफलं च नात्र ॥ २९ ॥

29. If a planet owns two signs one of which falls in an asuspicious position from the Lagna and the other in a dusth (दुष्ट) one (6th, 8th or 12th), and if he occupies the auspicious sign himself he produces good results of the auspicious houses and does not produce any adverse effects of the other signs falling in a dusthana.

Notes—For example—Virgo is the Lagna. Saturn occupies the 5th house identical with the sign Capricorn. Although Saturn's other sign Aquarius falls in the 6th house (a dusthan), he will produce good results of the 5th house only and the native will be blessed with children.

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रेषु संस्थितिः ।
त्रिकोणे वा स्थितिः पञ्चप्रकारो बन्ध इरितः ॥ ३० ॥

30. The following are the five recognised connections or relations between two planets —

(1) When they occupy mutually each other's sign.
(2) When they are conjoined.
(3) When there is mutual aspect between them.
(4) When they are in Kendra position with respect to each other.
(5) When they are in Trikona position with reference to each other.

ति मन्त्रेश्वरविरचितायां फलदीपिकायां रोगमरणपूर्व भविष्यज्जन्मचिन्ता नाम चतुदशोऽध्याय:

Thus ends the fifteenth chapter on "The Effects of Bhavas in Phaladeepika composed by Mantreswara.

|| षोडशोऽध्यायः ||

Chapter 16

|| लग्नादिद्वादशभावनां समुदायफलम् ||

General Effects of the Twelve Houses

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा ।
चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः || १ ||

1. The body of the native is built corresponding to the lord of the Navamsa Lagna or the strongest planet in nativity. His complexion will be according to the lord of the house occupied by the Moon. His body and limbs will be in propotion to the rising sign (Lagna) and other signs which are described as forming the head and other portions of Kalaprusha.

लग्नेशे केन्द्रकोणे स्फुटकरनिकरे स्वोच्चभे वा स्वभे वा
केन्द्रादन्यत्रसंस्थे निधनभवनपे सौम्ययुक्ते विलग्ने ।
दीर्घायुष्मान्धनाढ्यो महितगुणयुतो भूमिपालप्रशस्तो
लक्ष्मीवान् सुन्दराङ्गो दृढतनुरभयो धार्मिकः सत्कुटुम्बी || २ ||

2. If the lord of the Lagna occupies a kendra or trikona, be uneclipsed and in his sign of exaltation or own sign and the Lagna be occupied by benefics, while the lord of the 8th be in a house other than kendra, the native will be long lived, wealthy, praiseworthy, equipped with virtues, honoured by the king , fortunate, possesses beautiful limbs and strong body, fearless, religious minded and having a happy family.

सत्संबन्धयुते कलेबरपतौ सद्ग्रामवासोऽथवा
सत्सङ्गं प्रबलग्रहेण सहिते विख्यातभूपाश्रयः ।
स्वोच्चस्थे नृपतिः स्वयं स्वगृहगे तज्जन्मभूमौ स्थितिः
सञ्चारश्चरभे स्थितिः स्थिरगृहे द्वन्द्वं द्विरूपं फलम् || ३ ||

3. If the lord of Lagna be related to an auspicious planet, the native will reside in a good village and amidst noble associations. If the lord

of the Lagna be associated with a planet vested with strength, the native will live under the patronage of a renowned king.

When the lord of Lagna be posited in his sign of exaltation, the person will become a king (but he should not be in 6th, 8th, or 12th).

If the lord of the Lagna be in a moveable sign, the native will contiune to move from place to place.

If the lord of the lagna be in a fixed sign, the native will live permanently at one place.

If the lord of the Lagna be in a dual sign, the native will live for some time at one place while at other times he will move from place to place.

विख्यातः किरणोज्वले तनुपतौ सुस्थे सुखी वर्धनो
दुःस्थे दुःखमसदृक्षनीचभवने वासो निकृष्टस्थले ।
स्वस्थो जीवति शक्तिमत्युदयभे वृद्धिष्णुरूर्जस्वलो
निःशक्तौ निहतो विपद्भिरसकृत्खिन्नो भवेदातुरः ॥ ४ ॥

4. If at birth, the lord of Lagna be with brilliant rays, the native becomes famous. If the lord of Lagna occupies an auspicious position, the native will be happy and prosperous. If, however, the lord of Lagna be placed in a dusthana, be in his sign of debilitation or in the sign of a malefic, the native will be miserable and live in an undesirable place.

If the lord of Lagna be equipped with strentgth and be posited in an auspicious house, the native will be happy, valiant, prosperous and will come to power and prominence.

If the lord of the Lagna be devoid of strength, the native will be constantly overcome by calamities, be unhappy and will lead a sickly life.

अर्थस्वामिनि मुख्यभावजुषि सत्स्वर्थे कुटुम्बश्रिया
सर्वोत्कृष्टगुणी धनी च सुमुखी स्याद्दूरदर्शी नरः ।
सम्बन्धे सवितुर्द्वितीयपतिना लोकोपकारक्षमां
विद्यामर्थमवाप्नुयादथ शनेः क्षुद्राल्पविद्यारतः ॥ ५ ॥

5. If the lord of the 2nd house be posited in the Lagna while the 2nd house be occupied by benefics, the native will be equipped with the best of qualities, wealth, with a handsome face and farsighted and will have a prosperous family.

If the lord of the 2nd be connectd with or related to the Sun, the native will be wealthy and utilise his wealth for the good of the whole humanity.

If the lord of the 2nd be related to Saturn, the person concerned will be bereft of learning or it will be of a very low order.

जैवे वैदिकधर्मशास्त्रनिपुणो बौधेऽर्थशास्त्रेपटुः
शृङ्गारोक्तिपटुर्भृगोर्हिमरुचेः किञ्चित्कलाविद्भवेत् ।
कौजे क्रूरकलापटुश्च पिशुनो राहौ स्थिते लोहलः
केतौ भ्रश्यदलीकवाग्घनगतैः पापैश्च मूढोऽधनः ॥ ६ ॥

6. If the lord of the 2nd be connected with Jupiter, the native will be well versed in the Vedas and the sacred scriptures. If Mercury be the Planet so associated, the native will specialise in economics and allied subjects, with Venus as the associate the native will be expert in amorous topics. When the lord of the 2nd is connected with Moon, the person concerned will be clever in some kinds of arts. When connected with Mars, the native will be adapt in tasks involving cruelty and he will be a back-biter. If the planet asociated with the lord of the 2nd be Rahu, the native will be stammering. If he be Ketu, the person concerned will stammer and speak falsehood.

If malefics occupy the 2nd house, the native will be a fool and without wealth.

बन्धो यदि स्यात्तनुशौर्यनाथयोरन्योन्यराशिस्थितयोर्बलाढ्ययोः ।
धैर्यं च शौर्यं सहजानुकूलतां प्राप्नोत्ययं साहसकार्यकर्तृताम् ॥ ७ ॥

7. If the lord of the 3rd and the lord of the Lagna be connected with each other by mutual exchange of places, the native will be capable of performing daring acts, patient, volorous and will be affectionate towards his brothers.

शौर्यपे बलिनि सद्ग्रहयुक्ते कारकेऽपि शुभभावमुपेते ।
भ्रातृवृद्धिरथ वीर्यविहीने दुःस्थिते भवति सोदरनाशः ॥ ८ ॥

8. If the lord of the 3rd house be equipped with strength, be conjoined with a benefic and the karaka of the 3rd house be also strong and posited in a benefic house, the prosperity of brothers is assured. If, however, the lord of the 3rd and its karaka be weak and be posited in a dusthana, the result will be destruction of brothers.

आयुग्मराशौ यदि कारकेशौ गुर्वर्कभूसूनुनिरीक्षितौ चेत् ।
ओजो गृहः स्याद्यदि विक्रमाख्यः पुंभ्रातरत्वंशवशाद्भवेयुः ॥ ९ ॥

9. If the lord of the 3rd house and its karaka (Mars) be posited in

odd signs and be aspected by Jupiter the Sun and Mars and the 3rd house also falling in an odd sign, the native will have as many brothers as revealed by the navamsa of both the karaka and the lord of the 3rd house.

दुःस्थाने सुखपे शशिन्यपि सतां योगेक्षणैर्वर्जिते
पापान्तःस्थितिमत्यसद्ग्रहयुते दृष्टे जनन्या मृतिः ।
एतौ द्वावपि वीर्यगौ शुभयुतौ दृष्टौ शुभैर्बन्धुगै–
र्मातुः सौख्यकरौ विधोश्च सुभगैः सौम्यैर्वदेत्तत्सुखम् ॥ १० ॥

10. The mother of the native dies soon after his birth if in any nativity, the lord of the 4th and the Moon be posited in dusthana unassociated with and unaspected by any benefics, or be hemmed in between malefics and be associated with or aspected by malefics. Should, however, the above two planets be strong, be associated with or aspected by benefics and a benefic occupies the 4th house, the mother's happiness is assured. Mother will also live happily with benefics be posited in auspicious houses reckoned from the Moon.

लग्नेशे सुखगेऽथवा सुखपतौ लग्ने तयोरीक्षणे
योगे वा शशिनस्तथा यदि करोत्यन्त्यां स्वमातुः क्रियाम् ।
अन्योन्यं यदि शत्रुनीचभवने षष्ठाष्टमे वा तयो–
र्मातुर्नोपकरोति नाशसमये बन्धस्तयोर्वा न चेत् ॥ ११ ॥

11. The native will certainly perform the funeral rites of his mother if—

(1) The lord of the 4th be in the Lagna and the lord of Lagna be in the 4th.

(2) The Moon be aspected by the lord of either the lord of the Lagna or the lord of the 4th house.

The native will be unable to perform the funeral rites of his mother if the planetary dispositions be as under—

(i) If the lord of the Lagna and the lord of the 4th be in the 6th and the 8th with reference to each other or be in each other's sign of depression or inimical sign.

(ii) They may not be connected with each other in any way.

मात्रभावोक्तवद्वाच्यं पितृभ्रातृसुतादिषु ।
भावकारकभावेशलग्नलग्नेश्वरैर्वदेत् ॥ १२ ॥

12. Just as the fourth house and its karaka the Moon have been assessed for judging the effects of the fourth house, assessment should be made in the same manner in respect of father, brother, sons etc., by taking into account the circumstances of the house concerned, its karaka planets occupying the house, the lord of the house, connection of the planets with the Lagna and the lord of the Lagna.

Notes—If the Lagna and the lord of the Lagna be strong, there will be good relations between the 5th house, lord of the 5th house and Jupiter, there will be mutual affection between the native and his sons and the sons will be happy and prosperous. If the lord of the Lagna and the lord of the 5th be mutual enemies and be 6th and 8th to each other and be in each other's inimical sign or sign of debilitation, the effects will be quite the opposite.

सुखौ सुखेशभृगुजौ तनुबन्धुयुक्ता—
वान्दोलिकां जनपतेश्चरतां विधत्तः ।
स्वर्णाद्यनर्घ्यमणिभूषणपट्टशय्या—
कामोपभोगकरणानि च योगजाश्वान् ॥ १३ ॥

13. If the lord of the 4th or Venus be well placed in the Lagna or the 4th house (and be uneclipsed in signs of their debilitation), the native enjoys the honour of riding a palanquin, he becomes a lord or a king and acquires gold, valuable ornaments, conch, silk, cow, items of luxuries, elephants, horses, etc.

दुःस्थे सुखेशे कुजसूर्ययुक्ते सुखेऽपि वा जन्मगृहं प्रदग्धम् ।
जीर्णं तमोमन्दयुतेऽरियुक्ते परैर्हृतं गोक्षितिवाहनाद्यम् ॥ १४ ॥

14. If the lord of the 4th house be in dusthana (6th, 8th or 12th) or associated with the Sun and Mars or the Sun and Mars be in the 4th house, the house in which the native was born will be burnt. If the lord of 4th be in the 4th with Rahu and Saturn, the house will be old and dilapidated. If there will be an inimical planet in the 4th, native's belongings such as cow s, lands vehicles, etc., will be misappropriated by others.

सौम्यर्क्षांशे सौम्ययुक्ते पञ्चमे वा तदीश्वरे ।
वैशेषिकांशे सद्भावे धीमान्निष्कपटी भवेत् ॥ १५ ॥

15. If the 5th house be in a benefic sign and in the navamsa of a benefic, the native will be intelligent and open hearted. The same will be the result if the lord of 5th be posited in an auspicious house and has attained Vaisheishikamsa.

स्थितिः पापानां वा द्विपति बलयुक्तारिपतिना
युतो वा दृष्टो वा यदि रिपुगृहे वा तनुपतिः ।
अरीशः केन्द्रे वाऽप्यशुभखगसंवीक्षितयुतो
रिपूणां पीडां द्राग्भृशमपरिहार्यां वितनुते ॥ १६ ॥

16. (1) Malefics in the 6th, (2) the lord of the Lagna in association with or aspected by a strong lord of the 6th, (3) the lord of the Lagna posited in the 6th, (4) the lord of the 6th posited in a kendra house and (5) the lord of the 6th in conjunction with or aspected by malefics, will cause the native immense and constant harrassment for which there will be no remedies.

षष्ठेश्वरादतिबलिन्युदयादिनाथे
सौख्यग्रहांशसहिते शुभदृष्टियुक्ते ।
सौख्येश्वरेऽपि सबले यदि केन्द्रकोणे-
ष्वारोग्यभाग्यसहितो दृढगात्रयुक्तः ॥ १७ ॥

17. If the lord of the Lagna be much stronger than the lord of the 6th, be in the sign or navamsa of a benefic and be aspected by benefics, and a strong lord of 4th occupies a kendra or trikona, the native will be hale and healthy, will not suffer from any disease and will be fortunate.

शत्रुनाथे तु दुःस्थाने नीचमूढारिसंयुते ।
तस्माद्बलाढ्ये लग्नेशे शत्रुनाशं रवौ शुभे ॥ १८ ।

18. If the lord of the 6th be in the 6th in his sign of depression, in an inimical sign and eclipsed by Sun's rays, and the lord of the Lagna be stronger than the lord of the 6th with the Sun in the 9th, the native destroys his enemies.

Notes—There is another version of this verse according to which, it will read as 'शत्रुनाशेरिप्तै शुभे '. If this version is adopted it will mean that instead of Sun being in the 9th, there would be benefic in the 6th.

We would also like to mention that the lord of the 6th in 6th can never be in a sign of depression or an inimical sign. He will always in his own sign. He can, however, be eclipsed by Sun's rays.

यद्भावेशयुतो वैरिनाथो यद्भावसंश्रितः ।
षष्ठस्थितो यद्भावेशस्ते भावाः शत्रुतां ययुः ॥ १९ ॥

19. (1) The house, the lord of which is associated with the lord of the 6th, (2) the house occupied by the lord of the 6th, and (3) the house, the lord of which is posited in the 6th, these will always be inimical to the native.

Notes—For example if the lord of 6th is posited in the 5th, the lord of the 5th is in the 6th or the lords of the 5th and 6th be together in any house, his son will be inimical towards the native.

सत्संबन्धयुते सप्तर्क्षे तदीशे बलान्विते ।
पतिपुत्रवती साध्वी भार्या सर्वगुणैर्वृता ॥ २० ।

20. If the 7th house be connected with benefics and the lord of the 7th be well equipped with strength, the wife of the native will be devoted to her husband, will be full of virtues and good qualities and will be blessed with sons (children).

केन्द्रादन्यत्र रन्ध्रेशे लग्नेशाद्दुर्बले सति ।
नादिर्न विघ्नो न क्लेशो नृणामायुश्चिरं भवेत् ॥ २१ ॥

21. If in any nativity the lord of the 8th house be posited in any house other than a kendra and the lord of the 8th be weaker than the lord of the Lagna, the native will be longlived and will be free from all kinds of anxieties, obstacles and miseries.

धर्मे कुजे वा सूर्ये वा दुःस्थे तन्नयके सति ।
पाममध्यगते वाऽपि पितुर्मरणमादिशेत् ॥ २२ ॥

22. If the Sun or Mars be in the 9th and the lord of the 9th be in a dusthana (6th, 8th or 12th) or be hemmed in between malefics, the father dies soon after the native's birth.

Notes— If the death does not take place immediately, it will take place in the dasa antar dasa of the Sun or Mars.

दिवा सूर्ये निशामन्दे सुस्थे शुभनिरीक्षिते ।
धर्मेशे बलसंयुक्ते चिरं जीवति तत्पिता ॥ २३ ॥

23. If the Sun in the case of day birth and Saturn in the event of a night birth, be posited in an auspicious position and be connected with

the benefics, and the lord of the 9th be strong, the father of the native will be longlived.

मन्दारयोः शीतरुचौ च सूर्ये त्रिकोणगे तज्जननींपितृभ्याम् ।
त्यक्तो भवेच्छक्रपुरोहितेन दृष्टे तनूजोऽस्ति सुखी चिरायुः ॥ २४ ॥

24. If the Sun and the Moon be in trine with Saturn and Mars, the native at birth will be abandoned by his parents but if the Sun and the Moon be graced by the aspect of Jupiter, the native will be longlived and happy.

शनिर्भाग्याधिपः स्याच्चेच्चरस्थो न शुभेक्षितः ।
सूर्ये दुःस्थानगेऽप्यन्यपितरं ह्युपजीवति ॥ २५ ॥

25. If Saturn being lord of the 9th, be in a moveable sign unaspected by benefics and the Sun be in a dusthana, the native (the child born) is brought up by a person other than his father.

धर्मे तदीशे वा मन्दयुक्ते दृष्टेऽपि वा चरे ।
जातो दत्तो भवेन्नूंन व्ययेशे बलशालिनि ॥ २६ ॥

26. If the 9th house being in a moveable sign is associated with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

नभसि शुभखगेवा तत्पतौ केन्द्रकोणे
बलिनि निजगृहोच्चे कर्मगे लग्नपे वा ।
महितपृथुयशाः स्याद्धर्मकर्मप्रवृत्तिः
नृपतिसदृशभाग्यं दीर्घमायुश्च तस्य ॥ २७ ॥

27. If the 10th house be conjoined with a benefic and the lord of 10th with full strength be posited in a kendra or trikora identical with his own sign or his sign of exaltation, or if the lord of the Lagna equipped with strength be posited in the 10th, the native will be fortunate like a king, will be longlived and widely renowned and will perform virtuous actions.

ऊर्जस्वी जनवल्लभो दशमगे सूर्ये कुजे वा महत्
कार्यं साधयति प्रतापबहुलं खगेशश्च सुस्थो यदि ।
सद्व्यापारवती क्रियां वितनुते सौम्येषु सच्छलाघितां
कर्मस्थेष्वहिमन्दकेतुषुभवेद्दुष्कर्मकारी नरः ॥ २८ ॥

28. If the 10th house is occupied by the Sun and Mars, the native will be a very influential and mighty personage. If at the same time

lord of the 10th be posited in an auspicious position, the person concerned will be capable of accomplishing great undertakings with much valour and heroism. If the 10th house be occupied by benefics he will undertake commendable ventures for the good of the people. But the native will indulge in nefarious activities if the 10th is occupied by Saturn, Rahu or Ketu.

लाभेशे यद्भावनाथयुक्ते यद्भावगेऽपि वा ।
भावं तदनुरूपस्य वस्तुनो लाभगैरपि ॥ २९ ॥

29. Predict the acquisition or gain of articles connected with the (1) house the lord of which is conjoined with the lord of the 11th, (2) the house in which the lord of the 11th be posited and (3) the houses lords of which occupy the 11th.

Notes—For example the lord of the 11th is posited in the 5th, or the lord of the 5th occupies the 11th, or the lords of the 5th and the 11th are conjoined together, with such disposition of the lords of the 5th and 11th, the prediction should be that there will be gain or acquisition of learning and children and profit in speculation because these are all signified by the 5th house.

व्ययस्थितो यद्भावेशो व्ययेशो यत्र तिष्ठति ।
तस्य भावस्यानुरूपवस्तुनो नाशमादिशेत् ॥ ३० ॥

30. Predict loss of the articles or significations connected with the (1) house the lord of which occupies the 12th house and (2) the house in which the lord of the 12th be posited.

Notes—For example the lord of the 4th occupies the 12th. This will cause loss of vehicles and lands etc. If the 12th lord occupies the 5th, there may be loss of children, or loss in speculation etc.

Fructification of the houses

॥ भावसिद्धिकालः ॥

भावेशस्थितभांशकोणमपि वा भावं तु वा लग्नपो
लग्नेशस्थितभांशकोणमुदयं वाऽयाति भावाधिपः ।
संयोगेऽपि विलोकनेऽपि च तयोस्तद्भावसिद्धिं तदा
ब्रूयात्कारकयोगतस्तनुपतेर्लग्नाच्च चन्द्रादपि ॥ ३१ ॥

31. The acquisition or success of a house should be declared in the following situations:—

(1) When the lord of the Lagna passes in transit in trikona through the sign or navamsa occupied by the lord of the house.

(2) When the lord of the Lagna passes through that house in transit.

(3) When the lord of the house transits in the sign which is trikona to the sign or navamsa occupied by the lord of the Lagna.

(4) When in course of transit the lord of the Lagna and the lord of the house get conjoined or aspect each other.

(5) When the karaka of the house in course of his transit gets conjoined with the lord of the Lagna or the lord of the sign occupied by the Moon.

Similar assessment should be made from the sign in which the Moon is posited (Chandra lagna).

यद्भावेशस्थितर्क्षांशात्रिकोणस्थे गुरुर्यदा ।
गोचरे तस्य भावस्य फलप्राप्तिं विनिर्दिशेत् ॥ ३२ ॥

32. Note the position of the sign or navamsa occupied by the lord of the house under consideration. When Jupiter, in course of his transit, is in trikona to that sign and navamsa, the derivation of the good effects of the house may be expected.

लग्नारिनाथेयोगे तु लग्नेशाद्दुर्बले रिपौ ।
तदा तद्वशगः शत्रुर्विपरीतमतोऽन्यथा ॥ ३३ ॥

33. When in the course of their transit the lord of the Lagna and the 6th house get into conjunction, the native will overcome his enemies, if the lord of the 6th house is weaker than the lord of the lagna. If the lord of the 6th house is stronger than the lord of the Lagna, quite opposite will be the results.

यद्भावपस्य तनुपस्य भवत्यरित्वं–
तत्कालशत्रुवशतोरिमृतिस्थितेर्वा ।
स्पर्धां तदा वदतु तेन च गोचरस्थ–
स्तद्वत्सुहृत्त्वमपि संयुतिमैत्रतश्च ॥ ३४ ॥

34. If there be natural or temporal enimity between the lord of the lagna and the lord of a house or they be posited 6th and 8th to each other, enimity or jealousy will arise to the native with the person signified by that house, whenever the lord of the lagna and the house concerned get conjoined in the course of their transits. But if there is natural and temporal friendship between the lord of the lagna and the lord of the house in question, there will be new friendships whenever the two lords conjoin in the course of their transits.

Notes— See the following horoscope as our example

In this horoscope the lord of the Lagna is the Sun and the lord of the 6th is Saturn. Both are natural and temporal enemies and or in the 6th and 8th positions with respect to each other Whenever the Sun and Saturn conjoin in course of their transits, the native will suffer on account of rivalries and enemities. Also note that the Sun is the lord of the lagna and Jupiter is the lord of the 5th. Both are natural and temporal friends. Good effects of 5th house should be derived when the Sun and Jupiter conjoin in course of their transits.

MOON	RAHU SAT		
			L
MERC	SUN MARS VEN	JUP	

लग्नेशयद्भावपयोस्तु योगो यदा तदा तत्फलसिद्धिकालः ।
भावेशवीर्ये शुभमन्यथान्यल्लग्नाच्च चन्द्रादपि चिन्तनीयम् ॥ ३५ ॥

35. The success of the house under examination may be declared when the lord of the lagna gets into conjunction with the lord of that house in course of their transits provided that the lord of the house concerned is strong, otherwise the result will be different.

Similar assessment should be made with reference to the sign in which the Moon is posited (Chandra lagna).

इति मन्त्रेश्वरविरचितायां फलदीपिकायां लग्नादिद्वादश–
भावानां समुदायफलं नाम षोडशोऽध्यायः ।

Thus ends the 16th Adhyaya on "the general effect of the 12 Bhavas" in the work Phaladeepika composed by Mantreswara.

।।सप्तदशोऽध्यायः ।।

Chapter 17

निर्याणप्रकरणम्

Exit from the world

तत्तद्भावादष्टमेशस्थितांशे तत्त्रिकोणगे । ।। १ ।।
व्ययेशस्थितभांशे वा मन्दे तद्भावनाशनम् ।।

1. When Saturn in course of his transit passes through the sign and navamsa of the lord of 8th or the 12th with respect of any house, that house would be treated as having been destroyed. The same will happen when Saturn transits houses that are triangular to these two houses.

।। निर्याणशनिः ।।

Saturn as the determinator of death

रन्ध्रेशो गुलिको मन्दः खरद्रेक्काणपोऽपि वा ।
यत्र तिष्ठति तद्भांशत्रिकोणे रविजे मृतिः ।। २ ।।

2. Find out the sign and navamsa occupied by (1) the lord of the 8th house, (2) Gulika, (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the lagna). When in the course of his transit Saturn passes that sign or navamsa or its trikona position, death may take place of the native.

उद्यद्दृगाणनाथस्य तथा रन्ध्राधिपस्य च ।
रन्ध्रद्रेक्काणपस्यापि भांशकोणे गुरौ मृतिः ।। ३ ।।
स्वस्फुटद्वादशांशे वा रन्ध्रेशस्थनवांशके ।
लग्नेशस्थनवांशेर्के तत्त्रिकोणेऽपि वा मृतिः ।। ४ ।।

3.-4. The death of the native may take place when Jupiter in course of transit passes through the sign or navamsa occupied by any of the following three planets or their triangular position—

(1) The lord of the decanate that is rising
(2) The lord of the 8th house
(3) The lord of the 22nd decanate
(4) Find out the position of
(i) Dwadasamsa sign of the Sun,
(ii) The navamsa of the lord of the 8th house
(iii) The navamsa of the lord of the Lagna.

Jupiter or the Sun, when in course of his transit, passes through any of these signs or those triangular to them, the death of the native may take place.

Notes—In the above verses it has been indicated that the death may take place when Saturn, Jupiter and the Sun transit certain positions. This does not mean that death will definitely take place at the time specified as Saturn makes a full round of the Zodiac in 30 years, Jupiter in 12 years and the Sun in one year. The intention of indicating the effects of these transits is that if the time of death may have to be determined during the dasa of a maraka planet, these transits should be taken into account.

रन्ध्रेप्रभोर्वा भानोर्वा भांशकोणं गते विधौ ।
मृतिं वदेत्सर्वमेतल्लग्नाच्चन्द्राच्च चिन्तयेत् ॥ ५ ॥

5. The death of the native takes place when the Moon in course of his transit passes the sign occupied by the lord of the 8th or the Sun or a sign triangular to them. All that has been stated in the above verses should be examined with reference to the Lagna as well as the sign occupied by the Moon (Chandra Lagna).

लग्नेशहीनमयकण्टकभांशकोणम्
प्राप्तेऽथवा शनिविहीनहिमांशुभांशम् ।
याते गुरौ स्वमरणन्त्वथ राहुहीन–
भूसूनुभांशकगुरौ सहजप्रणाशः ॥ ६ ॥

6. Subtract the longitude of Yamakantaka from the longitude of the lord of the Lagna, subtract the longitude of Saturn from that of the Moon. The death of the native will take place when Jupiter in the course of his transit passes through the sign and its navamsa indicated by each of these differences or their trikona position.

Subtract the longitude of Mars from that of Rahu. When Jupiter in the course of his transit passes through the navamsa or the sign thus indicate by the difference, the death of the brother may take place.

भानोः कण्टकवर्जितस्य कवनांशे वा त्रिकोणे गुरौ
तातो नश्यति कण्टकोनमुलिकर्क्षांशत्रिकोणे शनौ ।
अर्कोनेन्दुगृहांशकोणगगुरौ चन्द्रोनमन्दात्मज
क्षेत्रांशेऽप्यथवा त्रिकोणगृहगे मन्दे जनन्या मृतिः ॥ ७ ॥

7. Subtract the longitude of the Sun from that of the Yamakantaka, the remainder may be marked as (A). When Jupiter in the course of his transit passes through the sign and navamsa indicated by (A) and the trikona position from it, the death of the native's father may take place.

Subtract the longitude of Mandi or Gulika from the longitude of the Yamakantaka. Mark the difference as (A). When Jupiter in the course of his transit passes the sign or navamsa indication or its trikona position, the death of the native's father may take place.

Subtract the longitude of the Moon from that of the Sun and Mark it (B). When Saturn in the course of his transit passes through the sign and or navamsa indicated by (B) or the trikona position from them, the death of the native's mother may take place.

Subtract the longitude of Mandi from the longitude of the Moon and mark it (C). When Saturn in the course of his tranist passes through the sign or navamsa indicated by (C) and the trikona position from them, the death of the native's mother may take place.

वदेत्प्रत्यरनक्षत्रनाथञ्च यमकण्टकम् ।
त्यक्त्वा तद्भवने कोणे गुरौ पुत्रविनाशनम् ॥ ८ ॥

8. Subtract the longitude of the lord of the nakshatra fifth from the Janma nakshatra, the longitude of the Yamakantaka. When Jupiter passes through in course of his transit, the sign or navamsa indicated by the difference or the trikona position from them, the death of the native's son may take place.

Determination of Native's Death

लग्नार्कमान्दिस्फुटयोगराशेरधीश्वरो यद्भवनो गस्तु ।
तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥ ९ ॥

9. Add the longitudes of the Lagna, the Sun and Mandi. Find out the location of the lord of the sign indicated by the result. When Jupiter in the course of his transit passes through the sign so occupied by such lord or the trikona position from it, the death of the native may take place.

मान्दिस्फुटे भानुसुतं विशोध्य राश्यंशकोणे रविजे मृतिः स्यात् ।
धूमादिपञ्चग्रहयोगराशिद्रेक्काणयातेऽर्कसुते च मृत्युः ॥ १० ॥

10. Subtract the longitude of Saturn from that of Mars. When Saturn in the course of his transit passes through the sign or navamsa indicated by the difference or the trikona position from them, the death of the native may take place.

Add the longitudes of the five upagrahas reckoned from Dhuma. When Saturn in the course of his transit passes through the particular drekkana or the sign indicated by the aggregate, the death of the native may take place.

विलग्नमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञा : ।
निर्याणचन्द्रो गुलिकेन्दुयोगे लग्न विलग्नार्किसुतेन्दुयोग: ॥ ११ ॥

11. Add the longitudes of the Lagna and Mandi. The rasi and its navamsa indicated by the aggregate will give clue to the particular month and the portion thereof in a year in which the death of the native may be expected to happen (i.e. When the Sun arrives at this particular sign and the particular navamsa thereof, the person will die).

Add the longitude of Mandi and the Moon. The Moon will be posited in the sign indicated by the aggregate at the time of death.

Add the longitudes of the Lagna, Mandi and the Moon. The sign of the Lagna at the time of death, will be indicated by the sum total of the above three longitudes.

मान्दिस्फुटोदितनवांशगतेऽमरेड्ये
तद्द्वादशांशसहिते दिननाशसूनौ ।
द्रेक्काणकोणभवने दिनपे च मृत्यु–
र्लग्नेन्दुमान्दियुतभेशगतोदये स्यात् ॥ १२ ॥

12. Find out the navamsa, the Dwadasmsa and drekkana indicated by the longitude of Mandi. The death of the native takes places when—

(1) Jupiter in course of his transit passes through the above navamsa.

(2) Saturn in course of the transit passes through the above dwadasamsa.

(3) The Sun in course of his transit passes through the above drekkana and the Trikona position from it, and the Lagna is the

sign occupied by the lord of the sign denoted by the aggregate of the longitudes of the Lagna (at birth), the Moon and Mandi.

गुलिकं रविसूनुं च गुणित्वा नवसंख्यया ।
उभयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥ १३ ॥

13. Multiply separately the longitudes of Mandi and Saturn by 9. Add both the results. When Saturn in course of his transit arrives at the Sign or navamsa indicated by the aggregate, the death of the native may take place.

स्फुटे विलग्ननाथस्य विशोध्य यमकण्टकम् ।
तद्राशिनवभागस्थे जीवे मृत्युर्न संशयः ॥ १४ ॥

14. Subtract the longitude of Yamakantaka from the Longitude of the Lagna. The death of the native will definitely take place when Jupiter in course of his transit arrives at the sign or navamsa indicated by the difference.

षष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।
तत्त्रिकोणोपगे वाऽपि मन्दे मृत्युभयं नृणाम् ॥ १५ ॥

15. Add the longitudes of the lord of the 6th, 8th and 12th. The death of the native takes place when Saturn in course of his transit passes through the sign or navamsa indicated by the aggregate or in trikona position to them.

उद्यद्दृगाणयतिराशिगते सुरेढ्ये
तस्य त्रिकोणमपि गच्छति वा विनाशम् ।
रन्ध्रत्रिभागपतिमन्दिरगेऽथ मन्दे
प्राप्ते त्रिकोणमथवास्य वदन्ति मृत्युम् ॥ १६ ॥

16. Find out the Drekkana of the Lagna and where the lord of that Drekkana is posited. There will be danger to the life of the native when Jupiter in course of his trainsit passes through this position or its trikona.

When Saturn transits the house owned by the lord of the Drekkana of the 8th house or its Trikona, the death of the native may take place.

विलग्न जन्माष्टमराशिनाथयोः खरत्रिभागेश्वरयोस्तयोरपि ।
शशाङ्कमान्द्योरपि दुर्बलांशकत्रिकोणगे सूर्यसूते मृतिर्भवेत् ॥ १७ ॥

17. Find the weakness of the following sets of planets—

(1) The lord of the 8th house from the Lagna and the lord of the 8th house from the Moon.

(2) The lords of the 22nd decanate from the Lagna and the Moon.

(3) The Moon and Mandi.

When Saturn in the course of his transit passes through the navamsa of the weakest amongst them or his trikona, the death of the native may take place.

लग्नाधिपस्थितनवांशकराशितुल्यं रन्ध्राधिपस्य गृहमापतिते घटेशे ।
तस्मिन्वदेन्मरणयोगमनेकशास्त्रसंक्षुण्णखिन्नमतिभिः परिकीर्तितं तत् ॥ १८ ॥

18. See the navamsa in which the lord of the Lagna is posited. Mark it as (A). Similarly mark the sign of the lord of 8th house as (B). When Saturn in the course of his transit passes through the sign as far away from (B) as is (A) from Aries, the death of the native may take place. This is the view of the learned Astrologers who are also versed in many Shastras.

शशाङ्कसंयुक्तदृगाणपूर्वतः स्वरत्रिभागेशगृहं गतेऽपि वा ।
त्रिकोणगे वा मरणं शरीरिणां शशिन्यथ स्यात्तनुरन्ध्ररिःफगे ॥ १९ ॥

19. Death may also take place when the Moon in the course of her transit passes through the house occupied by the lord of 22nd decanate counted from that of the Moon at the time of birth or its trikona position or through the Lagna sign, the 8th house or the 12th house.

निधनेश्वरगतराशौ भानाविन्दौ तु भानुगतराशौ
निधनाधिपसंयुक्ते नक्षत्रे निर्दिशेन्मरणम् ॥ २० ॥

20. The death of the native may take place when

(1) The Sun in the course of his transit passes through the sign occupied by the lord of the 8th house.

(2) The Moon in the course of her transit passes through thesign occupied by the Sun or through the nakshatra occupied by the lord of the 8th house.

यो राशिर्गुलिकोपेतः तत्त्रिकोणगते शनौ ।
मरणं निशिजातानां दिविजानां तदस्तके ॥ २१ ॥

21. If it is a case of night birth find out in which sign Gulika is posited. The death of the native takes place when Saturn in the course of his transit passes through the trikona position of that sign. In the case of day birth the death of the native may take place when Saturn in the course of his transit passes through the sign 7th to that occupied by Gulika.

गुरुराहुस्फुटैक्यस्य राशिं यातो गुरुर्यदा ।
तदा तु निधनं विद्यात्तत्त्रिकोणगतोऽथवा ॥ २२ ॥

22. Add the longitudes of Jupiter and Rahu. The native will face danger of death when Jupiter in the course of his transit passes through the sign denoted by the sum of the two longitudes or its trikona position.

अष्टमस्य त्रिभागांशपतिस्थितगृहं शनौ ।
तदीशनवभागर्क्षं गते वा मरणं भवेत् ॥ २३ ॥

23. The death of the native takes place when Satúrn in the course of his transit passes through the house occupied by the lord of the decanate of the 8th house.

The death of the native may also take place when Saturn in the course of his transit passes through the navamsa sign occupied by the lord of the 8th house reckoned from the Lagna.

जन्मकाले शनौ यस्य जन्माष्टमपतेरपि ।
राशेरंशकराशेर्वा त्रिकोणस्थे शनौ मृतिः ॥ २४ ॥

24. There is likelihood of the death of the native when Saturn in the course of his transit passes through the sign and navamsa occupied by him at birth or its trines.

The same may happen when Saturn in the course of his transit passes through the sign or navamsa occupied by the lord of sign in which the Moon is posited or its trines.

Death of the native may also take place when Saturn in the course of his transit passes through the sign or navamsa occupied by the lord of the 6th from the Lagna and its trines.

निशीन्दुराशौ चेज्जन्म मान्दिभेंऽशे शनौ मृतिः ।
दिवार्कभे चेत्तद्द्यूनत्रिकोणे वा शनौ मृतिः ॥ २५ ॥

25. In the case of a night birth death of the native may happen when Saturn in the course of his transit passes through the sign or navamsa occupied by the Moon or the Mandi.

In the case of a day birth, the death may take place when Saturn in the course of his transit passes through the sign occupied by the Sun or through the 5th, 7th, or 9th from the position occupied by the Sun.

रन्ध्रेशाद्यावति भे मान्दिस्तावति भे ततः ।
शनिश्चेन्मरणं ब्रूयादिति सद्गुरुभाषितम् ॥ २६ ॥

26. Find out how far Mandi is removed from the lord of the 8th house. When Saturn in the course of his transit arrives at the sign so far removed from Mandi, death may take place: So say the revered preceptors.

जन्मकालीनभृगुजात्कामशत्रुव्यये रवौ ।
मरणं निश्चितं ब्रूयादिति सद्गुरुभाषितम् ॥ २७ ॥

27. The death will definitely take place when the Sun in the course of his transit passes through the 6th, 7th or 12th house reckoned from Venus: this is the verdict of the preceptors.

तिष्ठन्त्यष्टमरिःफषष्ठपतयो रन्ध्रत्रिभोगेश्वरो
मान्दिर्यद्भवनेषु तेष्वपि गृहेष्वार्कीड्यसूर्येन्दवः ।
सर्वे चारवशात्प्रयान्ति हि यदा मृत्युस्तदा स्यान्नृणां
तेषामंशवशाद्वदन्तु निधनं तत्तत्त्रिकोणेऽपि वा ॥ २८ ॥

28. The death may take place when Saturn, Jupiter Sun and the Moon in course of their transits pass through (1) the house occupied by the lord of the 8th, (2) the house occupied by the lord of the 12th, (3) the house occupied by the lord of the 6th, (4) the house occupied by the 8th house decanate i.e. the 22nd decanate and (5) the house occupied by Mandi.

The same may happen when these in the course of their transits pass through the navamsas of the five planets state above or their trikona positions.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां निर्याणभावो
नाम सप्तदशोऽध्यायः

Thus ends the seventeenth chapter on "Exit from the World" in Phaladeepika composed by Mantreswara.

अष्टादशोऽध्यायः

Chapter 18

द्विग्रहयोगफलम्

Aspects of conjunction of two planets

तिग्मांशुर्जनयत्युषेशसहितो यन्त्राश्मकारं नरं
भौमेनाघरतं बुधेन निपुणं धीकीर्तिसौख्यान्वितम् ।
क्रूरं वाक्पतिनान्यकार्यनिरतं शुक्रेण रङ्गायुधै-
र्लब्धस्वं रविजेन धातुकुशलं भाण्डप्रकारेषु वा ॥ १ ॥

1. If at the birth of a person the Sun be in conjunction with the Moon, he will be skilled in machine and stone work. If the Sun be in conjunction with Mars, he will be sinful. If the Sun be associated with Mercury, the native will be talented, intelligent, renowned and happy. If the Sun be in conjunction with Jupiter the person concerned will be cruel and will intent on helping others. If the Sun and Venus be together at birth, the native will earn through dancing, singing, by acting in theatre or Cinema or by the use of weapons. If the Sun be in conjunction with Saturn; the native will be skillful in the working of metals or in various sorts of pottery.

कूटस्त्र्यासवकुम्भपण्यमशिवं मातुः सवक्रः शशी
सज्ञः प्रश्रितवाक्यमर्थनिपुणं सौभाग्यकीर्त्यान्वितम् ।
विक्रान्तं कुलमुख्यमस्थिरमतिं वित्तेश्वरं सङ्गिरा
वस्त्राणां ससितः क्रियादिकुशलं सार्किः पुनर्भूसुतम् ॥ २ ॥

2. If the Moon be in conjunction with Mars, the person will be a dealer in hammer, ploughs and similar rough instruments, and earthen pots. He will be disobedient to his mother. If the Moon be associated with Mercury, the person concerned will be soft spoken, will be clever in interpretation (or clever in financial matters). He will be fortunate and famous. When the Moon be in conjunction with Jupiter, the person concerned will be victorious over enemies and

fickle minded. He will be head of his family and very wealthy. If the Moon and Venus be together the person concerned will specialise in weaving, tailoring and dying of clothes. If the Moon be in conjunction with Saturn, the person born will be the son of a woman (widow) who remarried.

मूलादिस्नेहकूटैर्व्यवहरति वणिग्बाहुयोद्धा ससौम्ये
पुर्यध्यक्षः सजीवे भवति नरपतिः प्राप्तवित्तो द्विजो वा ।
गोपो मल्लोऽथ दक्षः परयुवतिरतो द्यूतकृत्सासुरेज्ये
दुःखार्तोऽसत्यसन्धः ससवितृतनये भूमिजे निन्दितश्च ॥ ३ ॥

3. If at birth Mars and Mercury be associated with each other, the person concerned, will be a dealer in herbs, plants, books, oil and drugs. He will be clever in boxing. If Mars and Jupiter be together he will be administrator of a city or town, or a king or a rich Brahmin. If Mars be with Venus, the person born will be owner of court, a wrestler, one who has affairs with other people's wives, gambler, and clever. When Mars and Saturn be together the native will be unhappy, condemned by all and does not stick to his word.

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यविद्
वाग्मी भूगणपः सितेन मृदुना मायापटुर्लम्पटः ।
सद्विद्यो धनदारवान् बहुगुणः शुक्रेण युक्ते गुरौ
ज्ञेयः श्मश्रुकरोऽसितेन घटकृज्जातोऽन्नकोऽपि वा ॥ ४ ॥

4. When Mercury be in conjunction with Jupiter at birth, the person concerned will be an actor, fond of singing and well versed in dancing. When Mercury be associated with Venus, the native will be eloquent in speech, owner of lands and will become head of assembly. If Mercury be conjoined with Saturn, the person will be an expert cheat, and addicted to licentious pleasures.

If Jupiter be in conjunction with Venus the person born will be learned, will possess wealth and wife and will be equipped with noble qualities. If Jupiter be associated with Saturn at birth, the person concerned will be a barber, a potter or a cook.

असितसितसमागमेऽल्पचक्षुर्युवतिसमाश्रयसम्प्रवृद्धवित्तः ।
भवति च लिखितपुस्तकचित्रवेत्ता कथितफलैः परतो विकल्पनीयाः ॥ ५ ॥

5. If Venus and Saturn be together, the native will be short sighted. Such a person earns wealth and becomes prosperous through a young woman. He will be well versed in painting and writing.

If more than two planets get into conjunction in a house, the effects should be declared by taking into account the effects described for the various pairs of planets constituting the Yoga.

चन्द्रदृष्टिफलम्

Effects of aspects on the Moon

भूपो विद्वान् भूपतिर्भूपतुल्यश्चन्द्रे मेषे मोषकॊ निर्धनश्च ।
निस्स्वः स्तेनो लोकमान्यो महीशः स्वाढ्यः प्रेष्यश्चापि दृष्टे कुजाद्यैः ॥ ६ ॥

6. If the Moon be in Aries the effects of aspect on her by the Sun, Mars, Mercury, Jupiter, Venus and Saturn will respectively make the native (1) poor, (2) a king, (3) learned, (4) equal to a king, and (6) a thief.

If the Moon be in Taurus and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a servant, (2) poor, (3) a thief, (4) one reverred by all, (5) a King and (6) wealthy.

युग्मस्थेऽयोजीविभूपज्ञधृष्टाश्चन्द्रे दृष्टे तन्तुवायोऽधनीं च ।
स्वर्क्षे योधप्राज्ञसूरिक्षितीशा लोहाजीवो नेत्ररोगी क्रमेण ॥ ७ ॥

7. If the Moon be in Gemini and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, he will respectively become (1) poor, (2) dealer in iron instruments, (3) a king, (4) learned, (5) courageous and (6) a weaver.

If the Moon be in Cancer and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the effects will be to make him (1) a victim of eye troubles, (2) a warrior, (3) learned, (4) intelligent, (5) a king (6) one who earns his livelihood by dealing in articles made of iron.

राजा ज्योतिर्विद्धनाढ्यो नरेन्द्रः सिंहे चन्द्रे नापितः पार्थिवेन्द्रः ।
दक्षो भूपः सैन्यपः कन्यकायां निष्णातः स्याद्भूमिनाथश्च भूपः ॥ ८ ॥

8. When the Moon be in Leo and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a king, (2) one well versed in astrology, (3) wealthy, (4) a king and (5) a barber.

When the Moon be in Virgo and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) a king, (2) clever, (3) a king, (4) a commander, (5) a land owner.

शठो नृपस्तौलिनि रुक्मकारश्चन्द्रे वणिक् स्यात्पिशुनः खलश्च ।
कीटे नृपो युग्मपिता महीशः स्याद्वस्त्रजीवी विकृताङ्गवित्तः ॥ ९ ॥

9. When the Moon be in Libra and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the result will respectively make the native (1) a wicked person, (2) a rouge, (3) a king, (4) a gold smith, (5) a business man and (6) a back biter.

If the Moon be in Scorpio and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) poor, (2) a king, (3) father or mother of twins, (4) a cloth dealer, (5) one with deformed limbs.

धूर्तो हयाङ्के स्वजनं जनेशं नरौघमाश्रित्य शठः सदम्भः ।
भूपो नरेशः क्षितिपो विपश्चिद्धनी दरिद्रो मकरे हिमांशौ ॥ १० ॥

10. If at birth the Moon be in Sagittarious and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) arrogant and proud, (2) a cheat, (3) administrator over many persons, (4) a king, or chief of a group of persons, (5) a supporter of many persons, and (6) stupid.

If at birth the Moon be in Capricorn and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person will respectively become (1) poverty stricken, (2) a king, (3) a king, (4) a king, (5) a learned or wise person and (6) wealthy.

कुम्भेऽन्यदारनिरतः क्षितिपो नरेन्द्रो
वेश्यापतिर्नृपवरो हिमगौ नृमान्यः ।
अन्त्येऽघकृत्पटुमतिर्नृपतिश्च विद्वान्
दोषैः कदृग्दुरितकृच्च कुजादिदृष्टे ॥ ११ ॥

11. If at birth the Moon be in Aquarius and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will become (1) one reverred by people, (2) witty, (3) a land owner, (4) a king, (5) one popular amongst prostitutes, (6) king of kings.

If at birth the Moon be in Pisces and aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) a wicked person, (2) sinful, (3) intelligent, (4) a king, (5) a learned person, and (6) one intent on finding fault with others.

(अंशे चन्द्रस्य दृष्टिफलम्)

Effects of the Moon Various Navamsas and of the aspect of the different planets on her in that position.

आरक्षको वधरुचिः कुशलश्च युद्धे
भूपोऽर्थवान्कलहकृत्क्षितिजांशसंस्थे ।
मूर्खोन्यदारनिरतः सुकविः सितांशे
सत्काव्यकृत्सुखपरोऽन्यकलत्रगश्च ॥ १२ ॥

12. When at birth the Moon be in the navamsa of Mars and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a watchman, (2) one fond of killing, (3) one skilled in fighting, (4) a king, (5) wealthy and (6) quarrelsome.

When at birth the Moon be in the navamsa of Venus and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) stupid, (2) one addicted to other people's wives (3) a talented poet, (4) a talented composer of poems, (5) one engaged in collecting articles of comforts and luxury, (6) one having illicit connections with women.

बौधे हि रङ्गचरचोरकवीन्द्रमन्त्रि–
गेयज्ञशिल्पनिपुणः शशनि स्थितेंशे ।
स्वांशेऽल्पगात्रधनलुब्धतपस्विमुख्यः
स्त्रीप्रेष्यकृत्यनिरतश्च निरीक्ष्यमाणे ॥ १३ ॥

13. If at birth the Moon be occupying the navamsa of Mercury and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) an actor, (2) a thief, (3) a poet, (4) a minister, (5) one versed in singing and (6) skilled in arts.

If the Moon at birth he posited in his own navamsa and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) short statured, (2) greedy (3) one who practises penance, (4) one who occupies a high position (5) one who works as a subordinate to a woman, (6) one who keeps himself engaged in his work.

सक्रोधो नरपतिसंमयो निधीशः सिंहांशे प्रभुरसुतोऽतिहिंस्रकर्मा ।
जीवांशे प्रथितबलो रणोपदेष्टा हास्यज्ञः सचिवविकामवृद्धशीलः ॥ १४ ॥

14. If at birth the Moon occupies the navamsa of the Sun and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person will respectively become (1) angry, (2) a favourite of the king, (3) owner of a treasure (wealthy), (4) a holder of a high position, (5) childless, (6) violent and cruel.

If at birth, the Moon occupies the navamsa of Jupiter and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn the person will respectively become (1) renowned for his strength and power, (2) commander, (3) witty, (4) minister (5) free from lust, (6) possessing habits and nature of old and aged persons (another interpretion of the words 'वृद्धशील: has been made as 'Virtuously disposed'.

आल्पापत्यो दुःखितः सत्यपि स्वे मानासक्तः कर्मणि स्वेनुरक्तः ।
दुष्टस्त्रीष्टः कोपनश्चार्किभागे चन्द्रे भानौ तद्वदिन्द्वादिदृष्टे ॥ १५ ॥

15. When the Moon occupies the navamsa of Saturn and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) possessor of limited progeny, (2) unhappy, (3) arrogant, (4) involved in his own work, (5) favourite of a wicked woman and (6) angry.

In the same manner should be predicted the effects resulting from the Sun in the several navamsas being aspected by the Moon and other planets.

सूर्यादितोऽत्रांशफलं प्रदिष्टं ज्ञेयं नवांशस्य फल तदेव ।
राशीक्षणे यत्फलमुक्तमिन्दोस्तद्द्वादशांस्य फलं हि वाच्यम् ॥ १६ ॥

16. What has been declared in verses 12-15 as effects of navamsa due to the Moon being posited in the navamsas of the Sun and other planets, should be understood to be the effects derived from the navamsa division. The effects that have been mentioned as resulting from the Moon in the several signs being aspected by the different planets should be applicable in the case of Dwadasamsa also.

वर्गोत्तमस्वपरगेषु शुभं यदुक्तं तत्पुष्टमध्यलघुताऽशुभमुत्क्रमेण ।
वीर्यान्वितोंऽशकपतिर्निरुणद्धि पूर्वं राशीक्षणस्य बलमंशफलं ददाति ॥ १७ ॥

17. The good effects declared above will be full or medium or little according as the Moon occupies a Vargottama position, his own navamsa or the navamsa of another planet. In the case of bad effects it will be the reverse. Again, if the lord of navamsa occupied by the Moon be strong, the effects described for the Moon in several signs and aspected by the several planets will be multiplied and only their effects due to the Moon occupying the particular navamsa subject to the particular planetary aspect will come to pass.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां द्विग्रहयोगफलं
नाम अष्टादशोऽध्यायः

Thus ends the eighteenth chapter on "Conjunction of two Planets" in Phaladeepika composed by Mantreswara.

॥ एकोनविंशोऽध्यायः ॥

Chapter 19

॥ दशाफलनिरूपणम् ॥

Dasas and their effects

भक्त्या येन नवग्रहा बहुविधैराराधितास्ते चिरं
संतुष्टा फलबोधहेतुमदिशन्सानुग्रहं निर्णयम् ।
ख्यातां तेन पराशरेण कथितां संगृह्य होरागमात्
सारं भूरिपरीक्षयातिफलितां वक्ष्ये महाख्यां दशाम् ॥ १ ॥

1. The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased bestowed upon him the knowledge of accurately determining their effects (on births in this world). Being convinced after many tests that they are unfailing, I take out the essence from the astrological scripts containing his famous sayings and set forth the famous 'Maha Dasa

अग्न्यादितारपतयो रविचन्द्रभौम-
सर्पा मरे ड्यशनिचन्द्रजकेतुशुक्राः ।
तेने नटः सनिजया चटुघान्यसौम्य-
स्थाने नखा निगदिताः शरदस्तु तेषाम् ॥ २ ॥

2. Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine nakshatras composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus and the span of their dasa periods are respectively 6, 10, 7, 18, 16, 19, 17, 7 and 20 year.

Notes—The following table clarifies what has been mentioned above:—

Nakshatra	Nakshatra	Nakshatra	Lord of Nakshatra	Dasa period
Krittika	U. Phalguni	U. Ashada	Sun	6
Rohini	Hasta	Sravan	Moon	10
Mrigasira	Chittra	Dhanista	Mars	7
Aridra	Swati	Satabhisha	Rahu	18
Punarvasu	Visakha	P. Bhadra	Jupiter	16
Pushyami	Anuradha	U. Bhadra	Saturn	19
Ashlesha	Jyestha	Revti	Mercury	17
Magha	Moola	Aswani	Ketu	7
P. Phalguni	P. Ashada	Bhara	Venus	10

ऋक्षस्य गम्या घटिका दशाब्दनिघ्ना नताप्ता स्वदशाब्दसंख्या ।
रूपैर्नगैः संगुणयेन्नतेन हृतास्तु मासा दिवसाः क्रमेण ॥ ३ ॥

3. Now is described the method of finding the remainder of the dasa of planet at the time of birth. Find out the nakshatra in which the Moon is posited at birth and for how many ghatikas it will remain after birth in that nakshatra. Multiply those ghatikas by the total period of the dasa and divide it by 60. The quotient will represent the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 30 and dividing by 60 and so on.

Notes—This is clarified below by an example. Suppose at the time of birth 20 ghatikas were still to elapse in Punarvasu nakshatra. Birth in Punarvasu means that the dasa in operation would be of Jupiter. How much of Jupiter remains at the time of birth.

$$\frac{20 \times 16}{60} = \frac{16}{3} = 5 \text{ years } 4 \text{ months.}$$

There is some difference of opinion between the author of Phala deepika and other authorities about the method of above calculation. Accordingly in Shri Mantreshwara every result is to be divided by 60 but according to other authorities the division should be done by the whole measure (मान)

(1) The generally recognised method

Add the ghatikas elapsed of the nakshatra and those still to elapse. Thus we get the total number of ghatikas of the nakshatra. Mark these ghatikas as 'A'.

Mark the ghatikas still to elapse as (B). Now suppose the birth has

taken place in the dasa of Jupiter, then the remainder of the dasa of Jupiter at birth will be calculated as under:

: If in A the dasa period is 16 years

: In 1 it will be $\frac{16}{A}$

: In B it will be $\frac{16}{A} \times \frac{B}{1}$

The result of this calculation will indicate the years, months, days etc., of the remainder of the dasa at birth.

(2) Method of calculation according to Shri Mantreshwar —

$\frac{16}{A} \times \frac{B}{1}$ years

The difference is that in this method the total number of ghatikas are not taken into account. 'A' or the total numbner of ghatikas is always taken as 60. The remainder of the dasa only the basis of 'B'.

This in our view is not correct as the total number of ghatikas are not always 60.

Now-a-days the easiest method of the remainder of the dasa accordingly is based on the longitude of the Moon 3–13°–12' (Cancer 13°–12'). Cancer is composed of one quater or 3°–20' of Punarvasu, four quarters of Ashlesha. As the longitude of 13°–12' in Cancer, it has passed the fourth quarter of Punarvasu in this sign and is in Pushyami nakshatra. To find out how much it has moved in Pushyami we will deduct 3°–20' of Punarvasu from the Moon's 13°–12'. Thus the balance will come to 9°–52'. The extent of the whole of Pushyami is 13°–20'. The lord of this nakshatra is Saturn whose total dasa period is 19 years. Therefore 13°–20' being equal to 19 years, 9°–52' will be equal to 14 years 0 months of 22 days. This indicates that the 14 years and 22 days are observed over at birth and that would remain at credit at birth will be 19 years minus 14 years 22 days, that is, 4 years 11 months and 8 days.

All these detailed calculations will be avoided if we obtain the balance of dasa at birth on the longitude by referring to ready made tables in Lahiri's annual Ephemeris.

रविस्फुटं तज्जनने यदासीत् तथाविधश्चेत्प्रतिवर्षमर्कः ।
आवृत्तयः सन्ति दशाब्दकानां भागक्रमात्तद्दिवसाः प्रकल्प्या ॥ ४ ॥

4. Note the exact position of the Sun in the Zodiac at the time of

birth when the Sun in his next round arrives at the same position, it is considered as a solar year, which is also the year taken for Udu adasa system (Vimsottari or naksharta dasa system). By sub-dividing the same, days are calculated.

॥ दशाफलम् ॥

भानुः करोति कलहं क्षितिपालकोप–
माकस्मिकं स्वजनरोगपरिभ्रमं च ।
अन्योन्यवैरमतिदुःसहचित्तकोपम् ।
गुप्त्यर्थधान्यसुतदारकृशानुपीडाम् ॥ ५ ॥

5. If the Sun be badly placed at the time of birth, he in the course of his dasa causes quarrels and sudden wrath of the king, the ralatives will suffer from disease and the native will be wandering about. There will be intense anguish and danger from concealed wealth. The grain will be in danger of being burnt by fire and wife and sons (children) will be in distress.

क्रौर्याध्वभूपैः कलहैर्धनाप्तिं वनाद्रिसंचारमतिप्रसिद्धिम् ।
करोति सुस्थो विजयं दिनेशस्तैक्ष्ण्यं सदोद्योगरतिं सुखं च ॥ ६ ॥

6. Acquisition of wealth through cruel deeds, journeys and quarrels, roaming through mountains and maintaining,-real, renown success in ventures, severity in temper and nature, devotion to duty and happiness, will be the effects during the Dasa of the Sun if he is well placed.

मनःप्रसादं प्रकरोति चन्द्रः सर्वार्थसिद्धिं सुखभोजनं च ।
स्त्रीपुत्रभूषाम्बररत्नसिद्धिं गोक्षेत्रलाभं द्विजपूजनं च ॥ ७ ॥

7. Peace of mind, success in all ventures, acquisition of wealth, good food, gains of wife, sons, clothes, ornaments cows, agricultural land and devotion to Brahmins will be the effects during the dasa of the Moon.

बलेन सर्वं शशिनस्तु वाच्यं पूर्वे दशाहे फलमत्र मध्यम् ।
मध्ये दशाहे परिपूर्णवीर्यं तृतीयभागेऽल्पफलं क्रमेण ॥ ८ ॥

8. The effects of the dasa of the Moon described above will be derived in full if the Moon be endowed with full strength. From the first of Shukla Paksha upto the tenth tithi, the Moon is possessed of medium strength. During this period the effects will be medium. The ten days after, that is, from the 11th Tithi of the shukla paksha to 5th Tithi of the krishna paksha the Moon is of full strength. Therefore, the good effects from such a Moon will be realised in full.

During the remaining ten days i.e. from the sixth tithi of krishna paksha up to Amavasya the Moon begins to wane and becomes weaker and weaker. Very little good effects will be derived from such a Moon.

भौमस्य स्वदशाफलानि हुतभुग्भूपाहवाद्यैर्धनम्
भैषज्यानृतवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागम. ।
पित्तासृग्ज्वरबाधितश्च सततं नीचाङ्गनासेवनम्
विद्वेशः सुतदारबन्धुगुरुभिः कष्टोऽन्यभाग्ये रतः ॥ ९ ॥

9. Effects like acquisition of wealth through fire, fighting etc., gain of money by administering falsehood, cheating and cruel actions, suffering always form bilious complaints, impurity of blood and fever, intrigues with low class women, quarreling with his wife, children, relatives and elders and misery caused by it, and enjoyment of fortune of others, will be experienced in the dasa of Mars.

सौम्यः करोति सुहृदागममात्मसौख्यम्
विद्वत्प्रशंसितयशश्च गुरुप्रसादम् ।
प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं
जायात्मजादिसुहृदां कुशलं महत्वम् ॥ १० ॥

10. Effects like meeting with friends, happiness, admiration from learned persons, acquisition of fame, beneficience by preceptors, eloquency in speech, helping others, happiness to wife, children, friends and relations are experienced in the dasa of Mercury.

धर्मक्रियाप्तिममरेन्द्रगुरु र्विधत्ते संतानसिद्धिमवनीपतिपूजनं च ।
श्लाघ्यत्वमुन्नतजनेषु गजाश्वयानप्राप्तिं वधूसुतसुहृद्युतिमिष्टसिद्धिम् ॥ ११ ॥

11. Effects like involvement in religious affairs, birth of children or happiness in respect of children, honour from the king, praise by distinguished persons, acquisition of elephants, horses and other conveyances, fullfilment of one's ambitions and cordial relations with wife, children and meeting freinds, will be experinced in the dasa of Jupiter.

क्रीडासुखोपकरणानि सुवाहनाप्तिं
गोरत्नभूषणनिधिप्रमदाप्रमोदम् ।
वाणिज्यां सलिलयानमुपैति शौक्रयां
कल्याणकर्म बहुमानमिलाधिनाथात् ॥ १२ ॥

12. Effects like obtaining of materials and facilities for his sport and

happiness, acquisition of good vehicles, cows, precious stones, ornaments, a treasure, enjoyment in association with young women, intellectual pursuits, journey by sea (or river), conferment of honours by the king and celebration of auspicious funcitions in the house, will be derived in the dasa of Venus.

पाकेऽर्कजस्य निजदारसुतार्तिरोगा–
न्वातोत्तरान्कृषिविनाशमसत्प्रलापम् ।
कुस्त्रीरतिं परिजनैर्वियुतिं प्रवास–
माकस्मिकं स्वजनभूमिसुखार्थनाशम् ॥ १३ ॥

13. Effects like his wife and children suffering from gout, rheumatism or similar diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, separation from wealth, will be realised by the native in the course of the dasa of Saturn.

कुर्यादहिः क्षितिपचोरविषाग्निशस्त्र–
भीतिं सुतार्तिमतिविभ्रमबन्धुनाशम् ।
नीचावमाननमतिक्रमतोऽपवादम्
स्थानच्युतिं पदहतिं कृतकार्यहानिम् ॥ १४ ॥

14. There will be during the dasa of Rahu danger from the king, thief, poison, fire and weapons, distress to children mental tension, loss of kinsmen, humiliation from low caste people, loss of reputation, failure and losses in all ventures and demotion in status.

विधुन्तुदे शुभान्विते प्रशस्तभावसंयुते
दशाशुभप्रदा तदा महीतुल्यभूतिदा ।
अभिष्टकार्यसिद्धयो गृहे सुखस्थितिर्भवे–
दचञ्चलार्थसंचयाः क्षितौ प्रसिद्धकीर्तयः ॥ १५ ॥

15. Rahu's dasa will be full of auspicious effects if Rahu be associated with a benefic or be posited in an auspicious house. The native will enjoy the spendour like that of a king. He will achieve success in all his ventures and will live happily in his house. He will accumulate lasting wealth and his fame will spread far and wide on the Earth.

पाथोनमीनालिगतस्य राहोर्दशाविपाके महितं च सौख्यम् ।
देशाधिपत्यं नरवाहनाप्तिर्दशावसाने सकलस्य नाशः ॥ १६ ॥

16. It is the view of those learned in Astrology that Rahu in Virgo, Pisces or Scorpio will give the person concerned during his dasa, honour and happiness, lordship of lands, conveyances and servants. All these will, however, be liable to be lost at the conclusion of the dasa.

केतोर्दशायामरिचोरभूपै पीडा च शस्त्रक्षतमुष्णरोगः ।
मिथ्यापवादः कुलदूषितत्वं वह्नेर्भयं प्रोषणमात्मदेशात् ॥ १७ ॥

17. Effects like danger from enemies, thieves, wrath of the king, fear of injury from weapon, diseases caused by heat, a stigma to family of the native, fear from fire, deportation from the native place as a result of some serious accusation.

Notes— In verses 5 to 17 the effects of the dasa of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn in their usual order have been described in a general way.

Now in verses 18 to 26 the effects of the dasa of all the planets have been described again but they are in the order prescribed under the Vimsottari dasa system.

It appears that the effects given in verses 5-17 are such as could be ascribed to the other dasa systems also.

There are some peculiarities in the Vimsottari dasa syatem, as the effects of the dasas of planets will be governed by the rules laid down by Parasara. Under these rules the lord of the 11th house (the house of gains) has been termed as papi (पापी) Not only that the lord of the 3rd and 6th also have been allotted that same title. The lord of the 3rd is the least papi and the lord of the 11th the biggest papi. Another rule is that if a benefic be the lord of a kendra, he does not produce benefic effects, and if the lord of a kendra be malefic, he does not produce inauspicious effects.

Therefore the effects given in verses 5-17 should not apply to Vimsottari dasa system.

अथ तरणिदशायां क्रौर्यभूपालयुद्धै–
धनमनलचतुष्पात्पीडनं नेत्रतापः ।
उदरदशनरोगः पुत्रदारार्तिरुच्चै
गुरुजनविरहः स्याद्भृत्यनाशोऽर्थहानिः ॥ १८ ॥

18. General effects like acquisition of wealth through cruel actions or through kings or through fighting, buring in eyes, abdominal and dental disorders, serious trouble to wife and children, loses of servants, and wealth, separation from reverred elders and parents, will be derivded during the dasa of the Sun.

Notes—In our view these effects will be experienced if the Sun is not auspiciously disposed in any nativity. The Sun will definitely produce very good results, if he is well phased. For example, in an Aries Langna nativity Sun as the lord of the 5th or in Sagittarius Lagna chart Sun as lord of the 9th in the 9th or 10th will raise the native to dizzy heights.

शिशिरकरदशायां मन्त्रदेवद्विजोर्वी–
पतिजनितविभूतिः स्त्रीधनक्षेत्रसिद्धिः ।
कुसुमवसनभूषागन्धनानारसाप्ति–
र्भवति खलविरोधः स्वक्षयो वातरोगः ॥ १९ ॥

19. The general effects that will be experienced during the dasa of the Moon will be gain of wealth through the mantras (hymns) and the beneficance of deities, Brahmins and the king, acquisition of wife, wealth, and agricultural land, gain of flowers, clothes, ornaments, and objects of enjoyment of various tastes. There will be animosity with wicked people, loss of wealth and suffering from Rheumatism.

Notes —In this verse both auspicious and inauspicious effects have been described of the dasa of the Moon. The good effects should be retained if the Moon be endowed with strength, be auspiciously posited and be lord of a favourable house. The adverse effects will be felt if the Moon be weak or be unfavourably disposed.

क्षितितनयदशायां क्षेत्रवैरक्षितीश–
प्रतिजनितविभूतिः स्यात्पशुक्षेत्रलाभः
सहजतनयवैरं दुर्जनस्त्रीषु सक्ति–
र्दहनरुधिरपित्तव्याधिरर्थो हानिः ॥ २० ॥

20. During the dasa of the Mars there will be, on the part of the native, efforts to earn money through lands, litigation and the king. He will acquire agricultural lands and cattle. There will be enmity with his son and brothers and he will be attached to women of ill

fame. He will suffer from impurity of blood, diseases arising from heat and loss through fire. There will also be loss of wealth.

असुरवरदशायां दुःखभावोऽथवा स्या–
दतिगहनगदार्तिः सूनुनार्योर्विनाशः ।
विषभयमरिपीडावीक्षणोद्ध्वाङ्गरोगः
सुहृदि कृषिविरोधो भूपतेर्द्वेषलाभः ॥ २१ ॥

21. General effects like becoming wicked in disposition, suffering from a dangerous disease, destruction of wife and children of the native, fear or danger from poison, distress or trouble from enemies, diseases of the eye and heart, animosity with friends and servants working on agricultural land and animosity with the king, will be experienced when the dasa of Rahu be in operation.

Notes–Rahu and Ketu are shadowy planets. They are said to give effects according to the houses they occupy according to the planets they are associated with According to Laghu Parasari

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।
नाथेनान्यतरेणापि सम्बन्धौ योगकारकौ ॥

That is, if Rahu or Ketu be posited in kendra or trikona and be connected with the lord of kendra or Trikona, they cause yoga which means they become yogakarakas. Rahu or ketu will definitely produce immensely good results when his dasa be in operation. Lagna Parasari goes to the extent of Saying.

तमौ ग्रही शुभारूढाव सम्बन्धेन केनचित् ।
अन्तर्दशानुसारेण भवेतां योगकारकौ ॥

This means that if Rahu and ketu are well placed (i.e. in the langa, the 5th or 9th) give the effects of a yogakaraka planet in the antar dasa of yogakaraka irrespective of the fact whether they are connected or not with a yogakarka planet.

See also in this connection what has been said about the effects of Rahu if he is well disposed in verse 15th of this Chapter.

अमरगुरुदशायामम्बरार्थसिद्धिः
परिजनपरिवारप्रौढरत्यर्थमानः ।

सुतधनसुहृदाप्तिः साधुवादाप्तपूजा
भवति गुरुवियोगः कर्णरोग कफार्तिः || २२ ||

22. Acquisition of new clothes, and such other objects, servants, retinue and similar grandeur, commanding great respect and dignity, birth of children, gain of wealth and friends, receipts of admiration for the eloquence of his speech, will be the good effects when the dasa of Jupiter be in operation. The evil effects of dasa will be separation from elders, ear disease and phelgmatic troubles.

रवितनयदशायां राष्ट्रपीडाप्रहार—
प्रतिजनितविभूतिः प्रेष्यवृद्धाङ्गनाप्तिः ।
पशुमहिषवृषाप्तिः पुत्रदारप्रपीडा
पवनकफगुदार्तिः पादहस्ताङ्गतापः || २३ ||

23. The general effects during the dasa of Saturn will be acquistion of wealth consequent of the war or disturbances of the country, acquisition of servants and old women, cattle like buffaloes, and bulls, trouble to wife and children, suffering from windy diseases like rheumatism, gout etc., phlegmatic diseases, piles and burning in hand and feet.

शशितनयदशायां शश्वदाचार्यसिद्धि—
र्द्विजजनितधनाप्तिः क्षेत्रगोवाजिलाभः ।
मनुवरसुरपूजा वित्तसंघातसिद्धिः
प्रभवति मरुदुष्णश्लेष्मरोगपीडा || २४ ||

24. During the dasa of Mercury the native will get the benefit of learning from preceptors or will himself become a very learned and influential preceptor. There will be gain of agricultural lands, cows and horses and money from Brahmins. He will get into association with persons of high status. He will worship gods and acquire immense wealth. He will suffer from wind, heat and phlegm.

शिखिजनितदशायां शोकमोहोऽङ्गनाभिः
प्रभुजनपरिपीडा वित्तनाशोऽपराधः ।
प्रभवति तनुभाजां प्रोषणं स्वीयदेशा—
द्दशनचरणरोगः श्लेष्मसंतापनं च || २५ ||

25. During the dasa of Ketu the native will suffer from sorrow and confusion caused by females, trouble from the rich and loss of wealth. He will do injustice to others. He will be banished from his

country (native place). He will suffer from dental trouble, pain in the legs and phlegmatic troubles.

Notes–Please see our comments under verse 21 about the effects of the dasa of Rahu.

भृगुतनयदशायामङ्गनारत्नवस्त्र—
    द्युतिनिधिधनभूषावाजिशय्यासनाप्तिः ।
क्रयकृषिजलयानप्राप्तवित्तागमो वा
    भवति गुरुवियोगो बान्धवार्तिर्मनोरुक् ॥ २६ ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशाफलनिरूपणं नाम एकोनविंशोऽध्यायः

26. Acquisition of wife, jewels, cloths, lustrous gems, concealed treasure, wealth, ornaments, horses, conch, etc., gain of money from trade, agricultrual pursutis, export and import of goods, separation from elders (like parents), loss of peace of mind and distress to kinsmen, will be the general effects experienced during the dasa of Venus.

Thus ends the 19th Adhyaya on "Daśas and their Effects" in the work Phaladeepika composed by Mantreswara.

विंशोऽध्यायः

Chapter 20

॥ दशापहारयोर्विशेषफलानि ॥

Effects of Dasas of the lords of houses and their Antar Dasas

भावेश्वरेण प्रबलेन येन यद्यत्फलं हीनबलेन येन ।
यदानुभोक्तव्यमनन्यसम्यक्संसूचयिष्यत्यथ संग्रहेण ॥ १ ॥

1. This Chapter deals briefly with the effects of a planet as a result of his lordship of a house, when he is strong, with the effects when he is weak and consequent effects that one has to undergo under circumstances.

लग्ने बलिष्ठे जगति प्रभुत्वं सुखस्थितिं देहबलं सुवर्चः ।
उपर्युपर्यभ्युदयाभिवृद्धिः प्राप्नोति बालेन्दुवदेष जातः ॥ २ ॥

2. When the lagna is endowed with full strength, the native will during the dasa of the lord of the lagna attain a position of eminence in the world and live happily. His body will remain sturdy and healthy and he will have lustre in his face. His prosperity will increase and his life will progress just as the Moon's digits in the bright half of the lunar month.

पाकेऽर्थनाथस्य कुटुम्बसिद्धिं सत्पुत्रिकाप्ति सुखभोजनं च ।
प्राप्नोति वाग्जीविकया धनानि वक्ता सदुक्तिं सदसि प्रशस्ताम् ॥ ३ ॥

3. During the operation of the lord of the 2nd house, there will be acquisition of family, good daughters, enjoyment of good food and earning of money through lectures, eloquence of speech and consequent appreciation of the audience.

वीर्ये सवीर्ये सहजानुकूल्यं संतोषवार्ताश्रवणं च शौर्यम् ।
सेनापतित्वं लभतेऽभिमानं जनाश्रयं सद्गुणभाजनत्वम् ॥ ४ ॥

4. If the 3rd house and its lord be equipped with full strength, during the dasa of the lord of the 3rd house, the native will receive full cooperation from his brothers, he will receive auspicious news, he will have opportunity to exhibit his courage and volour, become commander of an army and will attain honour. He will receive support of the people and will become popular for his good quality.

बन्धूपकारं कृषिकर्मसिद्धिं स्त्रीसङ्गमं वाहनलाभमेति ।
क्षेत्रं गृहं नूतनमर्थसिद्धिं स्थानप्रशस्तं च सुखेशदाये ॥ ५ ॥

5. If the 4th house be vested with maximum strength, effects like going good to the relation, success in agricultural pursuits, happy relations with wife, acquisition of a conveyance, agricultural lands, houses, wealth, attainment of a higher status, will be experienced by the native during the dasa of the lord of the 4th house.

पुत्रप्राप्तिं बन्धुविलासं नृपतीनां
साचिव्यं वा धीशदशायां बहुमानम् ।
प्राज्यैर्भाज्यैर्मृष्टमिहान्नाति ददाति
श्रेयस्कार्यं सज्जनशस्तं स विदध्यात् ॥ ६ ॥

6. If the 5th house be bestowed with full strength, effects like birth of a son, happy associations and relationship with kinsmen, becoming minister of a king, conferment of honours, involvement in virtuous actions and praise for it from the people and enjoyment of many kinds of delicious preparations shared with others, will be derived during the dasa of the lord of the 5th house.

रिपून्निहन्ति साहसैररीश्वरस्य वत्सरे ।
अरोगतामुदारता मधृष्यतामतिश्रियम् ॥ ७ ॥

7. If the 6th be very strongly disposed, effects like overcoming the enemies by his valour, remaining free from diseases, being generous and powerful, enjoying his wealth, splendour and prosperity will be realised by the native during the dasa of the lord of the 6th house.

सम्पाद्य वस्त्राभरणानि शय्यां प्रीतो रमण्या रमतेऽतिवीर्यः ।
करोति कल्याणमहोत्सवादीन् सन्तोषयात्रां च मदेशदाये ॥ ८ ॥

8. If the 7th house be endowed with full strength, during the dasa

of the lord of the 7th, the native will acquire new clothes and ornaments and will live happily with his wife. His virility or physical strength will increase and auspicious functions like marriage etc., will be celebrated in his house. He will perform pleasure trips.

ऋणविमोचनमुच्छ्रितिमात्मनः कलहकृत्यनिवृत्तिमुपैति सः ।
महिषपश्वजभृत्यजनागमं वयसि रन्ध्रपतेर्बलशालिनः ॥ ९ ॥

9. If the lord of 8th house be vested with full strength, during his dasa period the native will be able to clear all his debts. He will achieve progress in his profession and other activities. All disputes with him will come to an end and he will acquire buffaloes, goats and other cattle and servants.

स्त्रीपुत्रपौत्रैः सहबन्धुवर्गैर्भाग्यं श्रियम् चानुभवत्यजस्रम् ।
श्रेयांसि कार्याण्यवनीशपूजां भाग्येशदाये द्विजदेवभक्तिम् ॥ १० ॥

10. If the lord of 9th house be fully strong, during his dasa, the native will enjoy continuous prosperity, happiness and wealth alongwith his wife, sons, grand children and relations, will perform meritorious deeds and receive royal favour and will be respectful to Brahmins and gods.

यत्कार्यमारब्धमुपैत्यनेन तस्यैव सिद्धिं सुखजीवनं च ।
कीर्तिं प्रतिष्ठां कुशलप्रवृत्तिं मानोन्नतिं कर्मपतेर्दशायाम् ॥ ११ ॥

11. If the 10th house and its lord have full strength, in the dasa of the lord of the 10th house, the native will succeed in every venture he undertakes, and he will live happily. He will earn name and fame and will attain good reputation. He will involve himself in virtuous actions for which he receives humiliations.

ऐश्वर्यमव्याहतमिष्टबन्धुसमागमं भृत्यजनांश्च दासान् ।
संसारसौभाग्यमहोदयं च लभेत लाभाधिपतेर्दशायाम् ॥ १२ ॥

12. In the dasa of a strong lord of the 11th there will be continuous growth in prosperity. He will have meetings with his near relatives and will have the comfort of many servants. There will be domestic happiness and great prosperity.

व्ययेशितुर्वयस्यतिव्ययं करोति सज्जने ।
अघौघनाशिनीं शुभक्रियां महीशमान्यताम् ॥ १३ ॥

13. During the dasa of the lord of the 12th, the native will spend

extravagantly on good causes. He will perform meritorious acts and thus be free from the evil effects of the sins committed. He will also be conferred royal honours.

वक्रगस्य निजतुङ्गसुहृत्सुस्थानगस्य दशाफलमेवम् ।
शत्रुनीचगृहमौढ्यषडन्त्यच्छिद्रगस्य तु फलान्यपि वक्ष्ये ॥ १४ ॥

14. The good effects described above in verses 2 to 13 are derived only when the lord of the house concerned is auspiciously disposed (not placed in the 6th, 8th, or 12th), is posited in his own sign or in his sign of exaltation or is retrograde. The effects will be adverse if such a planet is inauspiciously disposed, is in his inimical sign, in his sign of debilitation or is eclipsed by the Sun's rays. Now described below are the effects of the planet (lord of a house), who is not well disposed.

दुःस्थे लग्नपतौ निरोधनमुपैत्यज्ञातवासं भयम्
व्याध्याधीनपरक्रियाभिगमनं स्थानच्युतिं चापदम् ।
जाड्यं संसदि वाक्कुटुम्बचलनं दुष्पत्रिकां दृग्रुजं
वाग्दोषं द्रविणव्ययं नृपभयं दुःस्थे द्वितीयाधिपे ॥ १५ ॥

15. When the lord of the Lagna is badly placed, the native will be imprisoned during his dasa. He will lead his life in cognito, will suffer fear, diseases and mental anguish, will participate in funeral rites, will incur loss of position and other misfortunes.

If the lord of the 2nd is in a similar position, the person conscerned during his dasa will behave stupidly before an audiance, will not stick to his word or family, write objectionable letters, will suffer from eye troubles, will have a harsh tongue, incur lot of expenditure and will face displeasure of the king.

दुश्चिक्याधिपतौ सहोदरमृतिं कार्ये दुरालोचना-
मन्तः शत्रुनिपीडनं परिभवं तद्गर्वभङ्गं वदेत् ।
मातृक्लेशमरिष्टमिष्ठसुहृदां क्षेत्रग्रहोपप्लुतिं
पश्वश्वादिविनाशनं जलभयं पातालनाथेऽबले ॥ १६ ॥

16. If the lord of the 3rd house be weak, there will be loss of brothers and sisters during his dasa. His work will receive adverse criticism and he will be harassed by secret enemies. The native will suffer from reverse and as a result will be humiliated and lose his pride.

If the lord of the 4th house be weak, during his dasa the mother

of the native, his kinsmen and his friends will be distressed. There will be danger of destruction of his house, agricultural lands and cattle and also danger from water.

वीर्योने प्रतिभापतौ सुतमृतिर्बुद्धिभ्रमं वञ्चना–
मध्वानं ह्युदरामयं नरपतेः कोपं स्वशक्तिक्षयम् ।
चोराद्भीतिमनर्थतां च दमनं रोगान् बहून्दुष्कृतिं
भृत्यत्वं लभतेऽपमानमयशः षष्ठेशदाये व्रणम् ॥ १७ ॥

17. If the lord of the 5th lacks strength and is badly placed, during his dasa, the native will lose a son. He will suffer from aberration of mind, will be a victim of deception and will wander here and there aimlessly. He will suffer from stomach disorders, face wrath or displeasure of king and will feel physicially weak.

During the dasa of the lord of the 6th house who is deficient in strength, there will be danger from thieves. He will face poverty, will be overpowered by others and will suffer from diseases, will receive shabby treatment or indulge in undesirable actions. He will serve others and suffer humiliation and loss of reputation. He will have injuries in his body.

जामातुर्व्यसनं कलत्रविरहं स्त्रीहेत्वनर्थागमं
द्यूनेश विबलिन्यसत्यभिरतिं गुह्यामयं चाटनम् ।
रन्ध्रेशायुषि शोकमोहमदमात्सर्यादिमूर्छोच्छ्रितिं
दारिद्रयं भ्रमणं वदेदपयशोव्याधीनवज्ञां मृतिम् ॥ १८ ॥

18. If the lord of the 7th be weak, during his dasa, the son-in-law of the native will be in distress. The native will make separation from his wife and something untoward will happen through the opposite sex and he will have affairs with wicked women and will suffer from venereal diseases. He will be wandering aimlessly.

When the dasa of a badly placed and weak lord of the 8th house be in operation, the person concerned will suffer from great sorrow, loss of intelligence, intense sexual desire, jealousy, fainting fits, poverty, fruitless rambling, loss of reputation, sickness and humiliation. Even his life may end during the dasa of such a planet.

पूर्वोपासितदेवकोपमशुभं जायातनूजापदं
दौष्कृत्यं स्वगुरोः पितुश्च निधनं दैन्यं शुभे दुर्बले ।
यद्यत्कर्म करोति तत्तदफलं स्यान्मानभङ्गो नभो–
भावे दुर्गुणतां प्रवासमशुभं दुर्वृत्तिमापन्नताम् ॥ १९ ॥

19. During the dasa of the lord of 9th house who is weak, the wife

and children of the native will be in trouble. He will suffer in many ways due to wrath of deity that had been worshipped formerly. He will indulge in undesirable actions and one of his elder brothers and his father may die and he himself may suffer from penury.

When the lord of the 10th house be devoid of strength, during his dasa, the native will face failure in all his undertakings and he will indulge in wicked actions. he may have to live away from his homeland and may suffer distress on that account. He will have to face untoward happenings and will incur loss of honour.

श्रवणमशुभवाचां भ्रातृकष्टं सुतार्तिं
भवपवयसि दैन्यं वञ्चनं कर्णरोगम् ।
बहुरुजमपमानं बन्धनं सर्वसम्पत् –
क्षयमपरशशीवायाति रिःफेशदाये ॥ २० ॥

20. If the lord of the 11th be adversely disposed and be weak, the brother (elder) of the native will be in trouble. His son will be sickly, he (the native) will suffer from misery, deception and ear diseases.

During the dasa of a weak lord of the 12th house, the native will suffer from many diseases, dishonour and slavery. All his wealth will disappear like the (waning) Moon in the dark half of the month.

संज्ञायां यदगाद्य कारकविधिश्लोकेषु यज्जल्पितम्
कर्माजीवनिरूपितं फलमिदं यद्रोगचिन्ताविधौ ।
यद्यस्येक्षणयोगसम्भवफलं भावेशयोगोद्भवं
भावेशैरपि भावगैरपि फलं वाच्यं दशायामिह ॥ २१ ॥

21. Whatever has been stated in the Chapter 1, whatever has been mentioned as belonging to the presiding planets (Chapter 2), whatever calling is declared appropriate in chapter on profession (Chapter 5), whatever diseases have been described as due to the several planets (Chapter 14), whatever has been said as the effects of the aspect or association with the planets (Chapter 18), or of the presence of planets in houses or of the lords of the several houses or the lord being associated with others (Chapter 15, 16, 17), all this must be duly assigned to the planets concerned in their respective dasas.

वर्गोत्तमांशस्थदशा शुभप्रदा मिश्रैव सा चास्तमिते च नीचगे ।
मृत्युव्ययारीशदशापहारयोस्तत्र स्थितस्याप्यशुभं फलं भवेत् ॥ २२ ॥

22. If a planet occupies Vargottamamsa he produces very favourable effects in his dasa. Mixed effects are derived in the dasa of a planet who being Vargottama is in his sign of deblitation or is

eclipsed by the Sun's rays. Adverse results may be when the dasa of any of the lord of the 6th, 8th or 12th house in the antar dasa of any of them be in operation. Similar will be the effect of the dasa of the planet posited in the 6th, 8th, or 12th and antar dasa of any one of them.

क्रूरग्रहस्यैव दशापहारे त्रिपञ्चसप्तर्क्षपतेर्विपाके ।
तथैव जन्माष्टमनाथभुक्तौ चोरारिपीडां लभतेऽतिदुःखम् ॥ २३ ॥

23. There will be theft in the house of the native, he will be troubled by enemies and he will suffer great misery, during the dasa of a cruel planet (malefic) and the antar dasa of any of the lords of the 3rd, 5th or 7th nakshatra reckoned from the janma nakshatra (natal star). The same will be the results in the dasa of a malefic and in the antar dasa of the lord of the Moon sign or of the 8th house there from.

शनेश्चतुर्थी च गुरोस्तु षष्ठी दशा कुजाह्योर्यदि पञ्चमी सा ।
कष्टा भवेद्राश्यवसानभागस्थितस्य दुस्थानपतेस्तथैव ॥ २४ ॥

24. The following dasas will bring misery and trouble :—

(1) The dasa of Saturn if it is the fourth in the order of main dasas.

(2) The dasa of Jupiter if it is the sixth

(3) The dasa of the Mars and Rahu if they are fifth.

(4) The dasa of a planet who is placed in the last degree of a sign.

(5) The dasas of the lords of the 6th, 8th and 12th houses.

Notes—If any body is born in the dasa of Mars, Saturn's dasa will be the fourth for him. For one born in the dasa of Venus, Rahu dasa will be fifth and Jupiter's dasa the sixth for him. For one born in the dasa of Ketu, Mars dasa will be the fifth for him.

ऊर्ध्वास्यतुङ्गभवनस्थितभूमिजस्य
कर्मायगस्य हि दशा विदधाति राज्यम् ।
जित्वा रिपून्विपुलवाहनसैन्ययुक्तां
राज्यश्रियं वितनुतेऽधिकमन्नदानम् ॥ २५ ॥

25. If Mars in an Urdhvamukha sign or in his sign of exaltation be posited in the 10th or 11th house, the native will acquire a kingdom in his dasa. He will become a king and cause destruction of his enemies and will possess many vehicles and a huge army and

will feed many people

स्वोच्चस्थितो भृगुसुतो व्ययकर्मगो वा
लाभेऽपि वाऽस्तरहितो न च पापयुक्त ।
तस्याब्दपाकसमये बहुरत्नपूर्णो
धीमान्विशालविभवो जयति प्रशस्तः ॥ २६ ॥

26. If Venus be in his sign of exaltation or in his own sign and be posited in the 10th, 11th or the 12th house, uneclipsed and free from the influence of a malefic, the native during his dasa, will become very wealthy, will be full of glory and splendour and will be endowed with gold and precious stones etc., will be widely praised and enjoy all comforts.

नीचारिषष्ठव्ययसंश्रिता हि शुभाः प्रयच्छन्त्यशुभानि सर्वे ।
शुभेतरास्त्वेषु गताः प्रयच्छन्त्यमोघदुःखानि दशासु तेषाम् ॥ २७ ॥

27. All benefics if placed in their sign of debilitation, inimical signs or the 6th or 12th house, they will produce only adverse results while malefic similarly placed will cause miseries during their dasa periods.

दशेशशत्रोररिगेहभाजो लग्नेशशत्रोरपि वाऽथ भुक्तौ ।
शत्रोर्भयं स्थानभयं तदास्य स्निग्धोऽपि शत्रुत्वमुपैति नूनम् ॥ २८ ॥

28. The native will face danger from enemies, suffer loss or position and earn hostility of persons who had been his friends, during the dasa of a planet and the antar dasa of the planet (1) who is inimical to the lord of the dasa, (2) who is in an inimical sign, (3) one who is posited in the 6th or (4) who is inimical to lord of the lagna.

यद्भावगः पाकपतिर्दशेशात्तद्भावजातानि फलानि कुर्यात् ।
विपक्षरिःफाष्टमभावगश्चेद्दुःखं विदध्यादितरत्र सौख्यम् ॥ २९ ॥

29. Which ever house counted from the lord of the dasa is occupied by the lord of antar dasa, it is the effects arising from that house during the antar dasa is posited in 6th, 8th or 12th with reference to the lord of the dasa. In other positions the effects will be good.

स्वोच्चत्रिकोणस्वहितारिनीचे पूर्णं त्रिपादार्द्धपदाल्पशून्यम् ।
क्रमाच्छुभं चेदशुभं विलोमान्मूढे ग्रहे नीचसमं फलं स्यात् ॥ ३० ॥

30. If a benefic or a lord of a benefic house is posited in his sign of exaltation, he produces maximum good effects. The effects will be three-fourth if such a planet be in his Moolatrikona sign. It will be half if he be in his own sign. It will be one-fourth in a friend's

sign, very little in his inimical sign and almost nil when it is in his sign of debilitation. In the case of malefics or lords of malefic houses the results will be reversed. When a planet is in combustion its effect will be similar to that in his sign of debilitation.

मन्दमान्दिगुखेशरन्ध्रपास्तन्नवांशपतयोऽपि ये ग्रहाः ।
तेषु दुर्बलदशा मृतिपदा कष्टभे चरति सूर्यनन्दने ॥ ३१ ॥

31. Find out which amongst the following is the weakest — (a) Saturn, (b) Mandi, (c) Rahu, (d) the lord of the 22nd decanate from the lagna, (e) lord of the 8th, (f) lords of the navamsa signs occupied by them. It is the dasa of the weakest amongst them that proves fatal for the native and the death takes place when Saturn in the course of his transit passes through an untoward house (6th, 8th or 12th).

मृतीशनाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्बलीयसः ।
दशागमे मृत्युपयुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥ ३२ ॥

32. See who amongst the following pairs of planets is stronger—

(a) the lord of the house occupied by the lord of the 8th house and lord of the navamsa sign occupied by the lord of the 8th house. And the lord of the 22nd decamate from the lagna and the lord of decanate of the lagna. The death of the native takes place when Jupiter in the course of his transit passes through any of the following places—

(1) the sign occupied by the lord of the 8th house, (2) the navamsa occupied by the lord of the 8th house, (3) in trikona position to (1) and (2).

चतुष्टयस्था गुरुजन्मलग्नपा भवन्ति मध्ये वयसः सुखप्रदाः ।
क्रमेण पृष्ठोभयमस्तकोदयस्थितोऽन्त्यमध्यप्रथमेषु पाकदाः ॥ ३३ ॥

33. If Jupiter, the lord of the house occupied by the Moon and the lord of the lagna be posited in kendra at birth, the middle portion of the life will be happy. Planets in shirshodaya, ubhayodaya and prishtodaya signs give their results in the beginning, in the middle and in the end respectively.

यद्भावगो गोचरतो विलग्नाद्दशेश्वरः स्वोच्चसुहृद्गृहस्थः ।
तद्भावपुष्टिं कुरुते तदानीं बलान्वितश्चेज्जननेऽपि तस्य ॥ ३४ ॥

34. If the lord of the dasa be endowed with strength at the time of birth passes in the course of his transit through his sign of

exaltation, his own sign or a friend's sign, promotes the growth of the house reckoned from the lagna.

Notes—Suppose Rahu is endowed with full strength in a nativity, his dasa is in progress when in the course of his transit he will pass through the 11th house counted from the lagna the native will have gains of wealth. When he passes through the 10th in transit, the native will get promotion in his position. When it will pass through the 9th the native will have dawn of fortune.

बलोनितो जन्मनि पाकनाथो मौढ्यं स्वनीचं रिपुमन्दिरं वा ।
प्राप्तश्च यद्भावमुपैति चारात्तद्भावनाश कुरुते तदानीम् ॥ ३५ ॥

35. When a planet who's dasa is in progress be weak at birth, be eclipsed by the Sun's rays, be in his sign of debilitation or be in a inimical sign, he will during the course of transit through any house, cause its total destruction.

Notes—Suppose the lagna is Virgo and Saturn is posited in the 8th house in his sign of debilitation. During the dasa of Saturn, if in the course of his transit he passes through the sign Leo which is an inimical sign identical with the 12th house, the 12th house will produce very evil effects duing that period.

दशेशस्य तुङ्गे सुहृद्भे दशेशात् त्रिषट्कर्मलाभत्रिकोणस्तभेषु ।
यदा चारगत्या समायाति चन्द्रः शुभं संविधत्तेऽन्यथा चेदरिष्टम् ॥ ३६ ॥

36. The effects will be good and auspicious, when in the course of his transit, the Moon passes through (1) the exaltation house of the lord of the dasa, (2) the houses friendly to the lord of the dasa and (3) the 3rd, 5th, 6th, 7th, 9th, 10th and 11th houses reckoned from the lord of the dasa.

Notes—If any person wants to know whether the Moon will give auspicious effects on a particular day, he should expect good effects if the Moon is in any one of the positions mentioned above with the lord of the dasa in progress.

पाकप्रभुर्गोचरतः स्वनीचं मौढ्यं यदायाति विपक्षभं वा ।
कष्टं विदध्यात्स्वगृहं स्वतुङ्गं वक्रं गतः सौख्यफलं तदानीम् ॥ ३७ ॥

37. If a planet whose antar dasa is in operation should on the course of his transit at the time pass through his sign of debilitation, an inimical house or become eclipsed, there will be much misery. Should he pass through his own, exaltation house or be retrograde, the effects will then be good.

पाकेशस्य शुभप्रदस्य भवनं तुङ्गं प्रपन्ने यदा
सूर्ये तत्फलसिद्धिमेति गुरुणाऽप्येवं फलं चिन्तयेत् ।
नीचं कष्टफलप्रदस्य च दशानाथस्य वैरिस्थलं
प्राप्ते भास्वति गोचरेण लभते तस्यैव कष्टं फलम् ॥ ३८ ॥

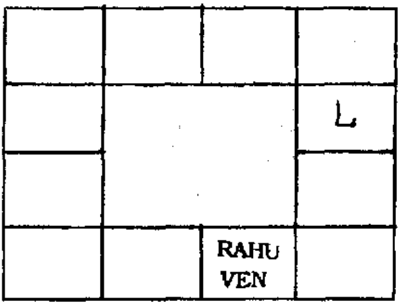
38. If the antar dasa of a planet is favourable, the good effects will be experienced when the Sun, in the course of his transit, passes through his sign of exaltation. Similar effects will be derived when Jupiter in the course of his transit passes through that sign of exaltation, As regards the planet whose antar dasa is likely to yield inauspicious or adverse effects, such evil effects will be realised when the Sun in the course of his transit passes through the antar dasa lord's sign of debilitation or inimical sign.

येन ग्रहेण सहितो भुजगाधिनाथ–
तत्खेटजातगुणदोषफलानि कुर्यात् ।
सर्पान्वितः स तु खगः शुभदोऽपि कष्टं
दुःखं दशान्त्यसमये कुरुते विशेषात् ॥ ३९ ॥

39. Rahu will affect the planet with whom he is associated. That planet through good and auspicious by himself will produce evil effects particularly at the end of his dasa.

Notes—

In the example horoscope, Rahu is associated with Venus who is posited in his own sign. Rahu will take over the nature and auspiciousness of Venus and produce effects in dasa or antar dasa according to them. Venus on the other hand will become afflicted and produce evil effects duing his dasa or antar dasa particlarly at their end.



द्वावर्थकामाविह मारकाख्यौ तदीश्वरस्तत्र गतो बलाढ्यः।
हंति स्वपाके निधनेश्वरो वाऽप्यति दुर्बलश्चेत् ॥ ४० ॥

40. The 2nd and 7th houses are maraka (death producing) houses. If the lords of these houses or planets posited therein, are powerful they cause death duing their dasa. If the lord of the 8th or 12th house

be very weak, death is likely to take place in the antar dasa of any of the two.

केन्द्रेशस्य सतोऽसतोऽशुभशुभौ कुर्याद्दशा कोणपाः
सर्वे शोभनदास्त्रिवैरिभवपा यद्यप्यनर्थप्रदाः ।
रन्ध्रेशोऽपि विलग्नपो यदि शुभं कुर्याद्रविर्वा शशी
यद्येवं शुभदः पराशरमतं तत्तद्दशायां फलम् ॥ ४१ ॥

41. The dasa of a planet who is lord of a kendra will be adverse if he happens to be a benefic natural benefic and auspicious or favourable if he is a (natural) malefic. The dasa of all the planets who are trikonas (1,5,9) will be favourable. The lords of the 3rd, 6th and 11th houses, even if benefics, they will always produce evil effects during their dasas. The lord of the 8th house, if he also is the lord of the lagna will be auspicious and will produce good effects in his dasa. The Sun and the Moon even if they own the 8th house give only good effects. (They do not suffer from the stigma of being lords of the 8th house.) These are the effects of several dasas according to Parasara's opinion.

कोणाधीशः केन्द्रगः केन्द्रपो वा कोणस्थश्चेद्द्वौ च योगप्रदो स्तः ।
द्वावप्येतौ भुक्तिकाले दशायामन्योन्यं तौ योगदौ सोपकारौ ॥ ४२ ॥

42. If (1) the lord of a trikona be in a kendra, (2) the lord of a kendra be in a trikona, they will both prove auspicious. If the dasa of one and the antar dasa of the ohter be in operation, the effects will be very favourable. They will help each other, cooperate to make the period auspicious.

न दिशेयुर्ग्रहाः सर्वे स्वदशासु स्वभुक्तिषु ।
शुभाशुभफलं नृणामात्मभावानुरूपतः ॥ ४३ ॥

43. No planet produces good or bad effects to the native in accordance with the house he owns during his dasa and his own antar dasa.

आत्मसम्बन्धिनो ये च ये ये निजसधर्मिणः ।
तेषामन्तर्दशास्वेव दिशन्ति स्वदशाफलम् ॥ ४४ ॥

44. Find out what all planets are related (Chapter 25-verse 30) to the particular planet whose dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad) i.e. holding a position coordinate to the one under

reference. It is only in the antar dasas of these planets that the original planet will in his main dasa manifest his effect.

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम् ।
सम्बन्धमात्राद्बलिनौ भवेतां योगकारकौ ॥ ४५ ॥

45. The lords of kendras and trikonaseven if they themselves be capable of causing evil (owning to their having lordships of evil house), become yogakarakas by their mere relationship and make the native prosperous.

Notes—For example for the Aries Ascendant both Saturn lord of the 10th a kendra and also of 11th (for which he beocmes a papi) and Jupiter is lord of the 9th a trikona and the 6th a dusthana. But they get related with each other (vide Chapter 15 - verse30) they become yogakarakas and thus auspicious in the nature

त्रिकोणाधिपयोर्मध्ये सम्बन्धो येन केनचित् ।
केन्द्रनाथस्य बलिनो भवेद्यदि स योगकृत् ॥ ४६ ॥

46. If out of the lords of the 5th and 9th any one of them gets related to a strong planet owning a kendra, he becomes a yogakaraka, (capable of promoting the property of the native).

केन्द्रत्रिकोणाधिपयोरैक्ये तौ योगकारकौ ।
अन्यत्रिकोणपतिना सम्बन्धो यदि किं पुनः ॥ ४७ ॥

47. If the lord of a kendra be associated with any of the lords of the 5th or the 9th, they both become yogakarakas.

If the lord of a kendra while being related to lord of one trikona, be also related to the lord of the other trikona, a most powerful Raja Yoga will be the result.

Notes—Here it will be relevant to point out that if the same planet owns a kendra and a trikona, he becomes a yogakaraka for that ascendant. For the Taurus Ascendant Saturn is lord of 9th and 10th. Therefore he will be a yogakaraka. For the Cancer and Leo Ascendants Mars owns the 5th and the 10th and the 4th and 9th respectively. Thus Mars is a yogakaraka for these Ascendants. Saturn is a Yogakaraka for the Libra ascendant being the lord of the 4th and the 5th. Venus is yogakaraka for the Capricorn and Aquarius ascendants being lords of the 5th and the 10th and the 4th and the 9th respectively.

योगकारकसम्बन्धात्पापिनोऽपि ग्रहाः स्वतः ।
तत्तद्भुक्त्यनुसारेण दिशेयुर्यौगिकम् फलम् ॥ ४८ ॥

48. Though the planets may be themselves (natural malefics) but if they are related to a yogakaraka (planet producing prosperity) good effects will be experienced by the native during their antar dasas leading him to affluence and happiness.

स्वदशायां त्रिकोणेशो भुक्तौ केन्द्रपतेः शुभम् ।
दिशेत्सोऽपि तथा नो चेदसम्बन्धेऽपि पापकृत् ॥ ४९ ॥

49. The lord of a trikona house will during his dasa and the antar dasa of the lord of a kendra will produce good effects. Even if the two planets may not be connected the dasa of one and the antar dasa of the other will be productive of good effects.

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।
मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥ ५० ॥

बुधस्तदनु चन्द्रोऽपि भवेत्तदनु तद्विधः
पापाश्चेत्केन्द्रपतयः शुभदाश्चोत्तरोत्तरम् ॥ ५१ ॥

50-51 If Jupiter and Venus be lords of kendras, they become powerful to cause evil effects. Should they occupy the maraka houses (2nd and 7th), they become powerful marakas (inflicters of death).

Mercury in this respect is less powerful. The Moon comes next to Mercury.

Malefics when they be lords of kendras, become more and more auspicious in their effects.

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।
नाथेनान्यतरस्यैव सम्बन्धाद्योगकारकौ ॥ ५२ ॥

52. If Rahu and Ketu occupy a kendra or trikona they become yogakarakas if they get connected with the lord of kendra or trikona.

तमोग्रहौ शुभारूढौऽसम्बन्धौ येन केनचित् ।
अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥ ५३ ॥

If Rahu or Ketu should occupy the sign of a benefic which is not an inauspicious house and are not connected with any planet, they produce good effects in their antar dasas.

If Rahu and Ketu are not connected with any planet and are posited in an auspicious house (kendra or trikona), they will produce good effects during their dasa and the antar dasa of a yogakaraka.

आरम्भो राजयोगस्य भवेत्कारकभुक्तिषु ।
प्रययन्ति तमारब्धं क्रमशः पापभुक्तयः ॥ ५४ ॥

54. During the dasa of a yogakaraka planet, the Raja Yoga begins when the antar dasa of karaka planets are in progress. The antar dasas of malefics which succeed them in their turn increase the same.

Notes—Another version of this verse as given by Pt. Gopesh Kumar Ojha in his Hindi translation of Phaladeepika is as under :—

आरम्भो राजयोगस्य भवेन्मारकभुक्तिषु ।
प्रययन्ति तमारभ्य क्रमशः पापभुक्यः ॥

This means that if Raja yoga begins with the antar dasa of a maraka planet, the native gets yogakaraka effects in name only. The real prosperity and glorious effects of Raja yoga evade him.

रन्ध्रस्थरन्ध्रेक्षकरन्ध्रनाथरन्ध्रत्रिभागाधिपमान्दि भेशाः ।
दुःखप्रदास्तेष्वपि दुर्बलो यः स नाशकारी स्वदशापहारे ॥ ५५ ॥

55. The following planets cause great misery to the native—

(1) The planet posited in the 8th house.

(2) The planet who aspects the 8th house.

(3) The lord of the 8th house.

(4) The planet owning the decanate of the 8th house.

(5) The planet owning the sign occupied by Mandi.

From amongst the weakest will be capable of causing death of the native during his dasa or antar dasa.

भ्रष्टस्य तुङ्गादवरोहिसंज्ञा मध्या भवेत्सा सुहृदुच्चभागे ।
आरोहिणी निम्नपरिच्युतस्य नीचारिभांशेष्वधमा भवेत्सा ॥ ५६ ॥

56. The dasa of a planet fallen from exaltation is termed Avarohini

or descending, while that of a planet in a friend's house is named Madhya or middling. The dasa of a planet proceeding from his debilitation is called Arohini or ascending. The dasa of a planet that is actually in his depression or inimical navamsa is termed Adhama or worst.

Notes—It has already been mentioned earlier at which degree of a sign a planet is in deep exaltation (परमोच्च) and what degree of a particular sign the planet is in debilitation. For example the Sun is in deep exaltation at 10 degrees of Aries and he is in deep debilitation at 10 degrees of Libra. During the interval the Sun proceeds from 10 degrees of Libra trowards to 10 degrees of Aries and until he reaches there, he will be called Arohi or ascending. But the interval, the Sun after reaching 10 degrees Aries proceeds 10 degrees of Libra and until he reaches there, he will be termed as Avarohi or descending. The effects of the dasa of an avarohi planet are bad, while the effects of an Arohi planet are good. But even if a planet be Avaroht his dasa will be ordinarily favourable if he is posited in his exalted or friend's Navamsa, while even if a planet be arohi, if he be posited in his sign of depression, in an inimical sign, in debilitated navamsa or in an inimical navamsa, his dasa will be Adhama or adverse.

शस्तगृहे शस्तांशे नीचे रिपुभेऽस्तसंस्थिते वापि ।
तस्य दशा मिश्रफला दशापरार्धे फलप्रदा ज्ञेया ॥ ५७ ॥

57 Even if a planet be in his sign of debilitation or in his inimical sign or be eclipsed by the Sun's rays, his dasa will produce mixed effects, if he occupies an auspicious house or Navamsa and will be capable of giving good effects in the latter half of the dasa.

तत्तद्भावाव्ययस्थस्य तद्भावव्ययपस्य च ।
वीर्यहीनस्य खेटस्य पाके मृत्युमवाप्नुयात् ॥ ५८ ॥

58. Death of the relative signified by a particular house will take place in the main dasa of the planet in the house 12th to that house or of the planet owning it, whoever is weaker.

दशापतिर्लग्नगतो यदि स्यात् त्रिषट्दशैकादशगश्च लग्नात् ।
तत्सप्तवर्गेऽप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा स्यात ॥ ५९ ॥

59. If the lord of the dasa in the course of his transit passes through

the lagna, the 3rd, the 6th, the 10th or 11th house reckoned from him or if the lord of the dasa comes to the sapta varga places of the lagna, or when a friendly planet or a benefic planet comes to the lagna, the Dasa will prove auspicious at that time i.e. during the periods of transits mentioned above.

यावन्ति वर्षाणि दशा च सा स्याच्चारक्रमात्तत्र दशापतिः सः ।
यत्र स्थितस्तद्भवनाद्विधोस्तु स्थितेः प्रकल्प्यं सदसत्फलं हि ॥ ६० ॥

60. Note which planet's dasa or antar dasa is in progress and where he is situated in the course of his transit with reference to the natal Moon. The dasa or antar dasa will produce good effects during the periods of the lords of the dasa or in the course of his transit comes to auspicious places with reference to the natal Moon and Dasa effects will be adverse if the lord of dasa comes to inauspicious houses from the position of natal Moon.

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
स्मरत्रिकोणोपचयोगश्च ददाति चन्द्रः खलु सत्फलानि ॥ ६१ ॥

61. The Moon produces beneficial effects when in the course of her transit, she passes through (1) the friend's house of the lord of the Dasa (2) the sign in which the lord of the dasa is exalted and (3) houses 3, 5, 6, 7, 9, 10 and 11 from the lord of the dasa.

उक्तेषु राशिषु गतस्य विधोः स राशिः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तत्तद्विवृद्धिकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥ ६२ ॥

62. In the favourable positions mentioned in the previous verse, the sign occupied by the Moon should represent some one of the 12 house, lagna, wealth etc., at the time of birth. The one of these favourable positions promotes the prosperity in respect of the house represented by the sign occupied. In the unfavourable positions, the house represented by the sign occupied by the Moon suffers damage.

सारावलीमुडुदशां च बराहहोरा-
मालोक्य जातकफलम् प्रवदेन्नराणाम्
प्रश्नोदयग्रहचयादथ वा स्वजन्म-
राश्यादिना वदतु नास्त्यनयोर्विशेषः ॥ ६३ ॥

63. While assessing the various effects in a nativity it is admirable

to study the principles laid down in Saravali (by Kalyana Varma), Hora Shastra by Varahamihira and the Nakshatra Dasa. While making such an assessment, careful note should be taken of the planets with reference to the lagna at the time of query or janma rasi (Moon sign) or Lagna at birth. There will not be much difference between the Prasna Lagna and the Janma Lagna in the matter of making predictions.

Notes—**Sloka 32.**—It may be interesting to note why Jupiter has been particularly mentioned for causing the death of the person when he transits through the Rasi and the Navamsa occupied by the Lord of the eighth house or its triangular position. The reader will note that Jupiter is the only planet who is exalted in the eighth house from his own sign. It only shows the magnanimity of the planet who is defined to exhibit his full lustre even when he is posited in a bad house as the 8th house. This is because he is a Philosopher.

Sloka 41.—The Sun and the Moon are declared to be auspicious even when they own the 8th house. i.e. for the people born in Makara and Dhanus they are respectively auspicious. This is because the Sun becomes the creater for person born in Makara, while the Moon becomes the owner of the house in which lord of Dhauns (Jupiter) is exalted. It is therefore relevant that both these planets should prove auspicous to persons born in Makara Lagna and Dhanus Lagna respectively.

Sloka 54—The lord of a Kendra and Kona is termed the Yogakaraka.

Thus ends the twentieth chapter on "Dasas of Bhava Lords and their Bhukties" in Phaladeepika composed by Mantreswara.

एकविंशोऽध्यायः

Chapter 21

भुक्त्यन्तरान्तरलक्षणम्

Divisions of a sign

अपहारविभागलक्षणं तत्पंक्तिं क्रमशः स्फुटं प्रवच्मि ।
यदुदीरितमत्र तत्समस्तं कथयेत्स्वदशांतरांतरादौ ॥ १ ॥

1. In this chapter is explained the method of calculating the antar dasa and pratyantar dasa. There are antar dasas of all the nine planets in a dasa. For example, in the dasa of the Sun there will be the antar dasas of the Sun and all the other planets. The first antar dasa is of the same planet who is the lord of the dasa. For example, in the dasa of Jupiter the order of antar dasas will be Jupiter, Saturn, Mercury, Ketu, Venus, the Sun, the Moon, Mars and Rahu. In the dasa of Venus the order of antar dasa will be venus, the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury and Ketu.

As there are nine antar dasas in a dasa, there are nine pratyantar dasas in an antar dasa. The first pratyantar dasa will be of the lord of antar dasa.

Whatever has been here described as effects of any planet, all this should occur in the planet's dasa, in his antar dasa and in his pratyantar dasa.

पाकेशाब्दाहता दशेश्वरसमा नेत्राङ्कभक्ताः समाः
शिष्टा रूपहता नराङ्कविहृता समा नगैर्वासराः ।
छिद्रादिष्वपि चैवमेव कलयेत्पाकक्रमाच्चेद्दशा–
नाथाद्या पुनरन्तरान्तरदशास्तत्पाकनाथक्रमाः ॥ २ ॥

2. The period of antar dasa in a dasa should be calculated by the rule of three. Suppose if we have to know the duration of antar dasa of the Sun in the dasa of Venus we should proceed as explained below. in 120 years the Sun's portion is of 6 years. In 1 year the Sun's

portion will be $\frac{6}{120} \times 1$. Therefore, in 20 years the Sun will have Antar Dasa of $\frac{\cancel{6} \times 1}{\underset{\cancel{6}}{\cancel{120}}} \times \cancel{20} = 1$ year.

The Sun's dasa is of 6 years and the dasa of Venus is of 20 years. Therefore the figures of 20 and 6 have been taken above. The pratyantar dasa in any case can also be calculated in the same manner. We have found out that in the dasa of Venus the duration of Sun's antar dasa is 1 year. Now let us find out how much will be the duration of pratyantar dasa of the Sun in his antar dasas.

In 120 years the duration is 6 years

In 1 year it will be $\frac{6 \times 1}{120} = \frac{1}{20}$ years

$$\frac{1}{20} \times 360 \text{ days} = 18 \text{ days.}$$

Thus in the dasa of Venus, the duration of the pratyantar dasa of the Sun in his antar dasa will be 18 days.

These informations are available in readymade tables in the various Panchangas which can be usefully utilised.

Notes—Shri V. Subrahmaniam Sastry has explained the method of calculation as under :—

"Multiply the years of maha dasa by the years of the planet whose antar dasa is required. Divide the period by 120. The quotient will represent the years of antar dasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months, multiply the remainder by 30 and divide by 120. The quotient will give the days and so on. The same process should be adopted for calculating the sub-divisions. In any dasa the order of the antar dasa is similar to that in the dasa of the first antar dasa commencing with that of its lord."

There is an easy method by mean of which the antar dasa can be independently calculated. This may be helpful at times when the antar dasa tables are not readily available.

Multiply the number of years of dasa period of the planet by the number of years of dasa of the period of the planet antar dasa is required. The last figure in the product always represents the decimal of a month and the rest represents the total number of months. Then cutting of the last digit of the product, multiuply it by 3 and keep that figure as days. Suppose we want to find out the antar dasa of Mercury in the dasa of Saturn. Multiply the dasa period

of Mercury 17 years by that of Saturn viz. 19 years i.e. 19 x 17 = 323. By adopting the above method the antar dasa of Mercury will be 32 months and 9 days i.e. 2 years 8 months 9 days.

Effects of antar dasas in the dasa of the Sun

महीश्वरादुपलभतेऽधिकं यशो
वनाचलस्थलवसतिं धनागमम् ।
ज्वरोष्णरुग्जनकवियोगजं भयं
निजां दशां प्रविशति तीक्ष्णदीधितौ ॥ ३ ॥

3. During the antar dasa of the Sun in his dasa, the person born will achieve renown by the beneficience of the king. He will acquire wealth and wander about in mountain and forest regions and will suffer from fever and heat troubles. He may lose his father.
Notes—The good effects may be expected when the Sun be well placed and the evil effects will occur when the Sun is adversely posited.

रिपुक्षयो व्यसनशमो धनागमः कृषिक्रिया गृहकरणं सुहृद्युतिः ।
क्षयानलप्रतिहतिरर्कदायक शशी यदा हरति जलोद्भवा जः ॥ ४ ॥

4. Effects like destruction of enemies, relief from distress, influx of wealth, acquisition of agricultural lands, building a house and meeting with friends are the likely effects to be experienced by the native in the antar dasa of the Moon in the dasa of the Sun. If the Moon be adversely placed the native will suffer from consumption, watery diseases and there will be danger for the native.

रुजागमः पदविरहोऽरिपीडनं व्रणोद्भवः स्वकुलजनैर्विरोधिता ।
महीभृतो भवति भयं धनच्युतिर्यदा कुजो हरति तदाऽर्कवत्सरम् ॥ ५ ॥

5. Effects like sickness, loss of position, troubles from enemies, animosity with kinsmen, fear from the king, destruction of wealth and ulcers in the body etc., will be derived by the native in the antar dasa of Mars in the dasa of the Sun.

रिपूदयो धनहृतिरापदुद्गमो विषाद्भयं विषयविमूढता पुनः ।
शिरोदृशोरधिकरुगेव देहिनामहौ भवेदहिमकरायुरन्तरे ॥ ६ ॥

6. Effects like rise of enemies, enmity with others, loss of wealth, theft, disaster, fear from poison, headache, eye troubles and inclination towards enjoyment of material comforts, will be realised by the native in the antar dasa of Rahu and the dasȧ of the Sun.

रिपुक्षयो विविधधनाप्तिरन्वहं सुरार्चनं द्विजगुरुबन्धुपूजनम् ।
श्रवः श्रमो भवति च यक्ष्मरोगिता सुरार्चिते प्रविशति गोपतेर्दशाम् ॥ ७ ॥

7. Effects like destruction of enemies, influx of many kinds of wealth, regular worship of gods, Brahmin, preceptor, entertainment of kinsmen, ear troubles and diseases like tuberculosis, may be expected by the native in the antar dasa of Jupiter in the dasa of the Sun.

Notes—The evil effects mentioned above should arise when Jupiter be adversely disposed.

धनाहतिः सुतविरहः स्त्रिया रुजो गुरुव्यंयः सपदि परिच्छदच्युतिः ।
मलिष्ठता भवति कफप्रपीडनं शनैश्चरे सवितृदशान्तरं गते ॥ ८ ॥

8. Effects like loss of wealth, separation from the son, diseases to wife, death of an elderly person (preceptor, father, uncle etc.), excessive expenditure, destruction of clothes and other domestic articles, filthiness, and phlegmatic troubles, will be experienced by the native in the antar dasa of Saturn in the dasa of the Sun.

विचर्चिका पिटकसकुष्ठकामिला विशर्धनं जठरकटिप्रपीडनम् ।
महीक्षयः त्रिगदभयं भवेत्तदा विधोः सुते चरति रवेरथाब्दकम् ॥ ९ ॥

9. Effects like suffering from cutaneous eruptions, boils, leprosy, jaundice, pains in the waist and stomach, and troubles from all the three humours viz., bile, phlegm and wind, will be derived by the native, in the antar dasa of Mercury in the dasa of the Sun.

सुहृद्व्ययः स्वजनकुटुम्बविग्रहो रिपोर्भयं धनहरणं पदच्युतिः ।
गुरोर्गदश्चरणशिरोरुगुच्चकैः शिखी यदा विशति दशां विवस्वतः ॥ १० ॥

10. Effects like loss of freinds, misunderstanding with the members of the family, fear from enemies, loss of wealth, illness of an elderly relation and pains in the leg, severe headache, will be felt by the native in the antar dasa of Ketu in the dasa of the Sun.

शिरोरुजा जठरगुदातिपीडनं कृषिक्रिया गृहधनधान्यविच्युतिः ।
सुतस्त्रियोरसुखमतीव देहिनां भृगो सुते चरति रवेरथाब्दकम् ॥ ११ ॥

11. Effects like headache, disorders of stomach, pain in the anus (piles), carrying out of agricultural venture, loss of house and wealth, shortage of grain and illness of children and wife, will be experienced in the antar dasa of Venus in the dasa of the Sun.

Effects of antardasa in the dasa of the Moon

स्त्रीप्रजाप्तिरमलाशुकागमो भूसुरोत्तमसमागमो भवेत् ।
मातुरिष्टफलमङ्गनासुखं स्वांदशां विशति शीतदीधितौ ॥ १२ ॥

12. Birth of daughters, acquisition of clean and bright clothes, meeting with respected Brahmin, happiness to mother and enjoyment of comforts of the couch, will be the likely effects in the antar dasa of the Moon in her own dasa.

पित्तवह्निरुधिरोदवा रुजः क्लेशदुःखरिपुचोरपीडनम् ।
वित्तमानविहतिर्भवेत्कुजे शीतदीधितिदशान्तरं गते ॥ १३ ॥

13. Bilious troubles, troubles from fire, diseases caused by impurity of blood, distress from enemies and thieves, unhappiness, and loss of wealth, will be likely effects that will be derived by the native, in the antar dasa of Mars in the dasa of the Moon.

Notes In our view for the Cancer and Leo Ascendant for which Mars is yogakarka, the effects of the antar dasa will be excellent in the matter of acquisition of wealth, growth of prosperity and earning name and fame, if Mars be well disposed in the nativity.

तीव्रदोषरिपुवृद्धिबन्धुरुङ्मारुताशनिभयार्तिरुद्भवेत् ।
अन्नपानजनितज्वरोदयाश्चन्द्रवत्सरविहारके ह्याहौ ॥ १४ ॥

14. Occuring of a severe reproach or fault, increase of enemies, illness of kinsmen danger from thunder storms, lightning and illness caused by food, drink or indigestion, will be the likely effects to be experienced by the native, in the antar dasa of Rahu in the dasa of the Moon.

दानधर्मनिरतिः सुखोदयो वस्त्र भूषणसुहृत्समागमः ।
राजसत्कृतिरतीव जायते कैरवप्रियवयोहरे गुरौ ॥ १५ ॥

15. Taking great delight in making gifts and other magnificient actions, conferment of honours by the king, meetings with friends, acquisition of new clothes and ornaments, and enjoyment of all kinds of happiness, will be the likely effects to be derived by the native, in the antar dasa of Jupiter in the dasa of the Moon.

नैकरोगविहतिः सुहृत्सुतस्त्रीरुजा व्यसनसंभवो महान् ।
प्राणहानिरथवा भवेच्छनौ मारबन्धुवयसो गतेऽन्तरम् ॥ १६ ॥

16. Affliction with many kinds of diseases, illness of friend, son and wife and danger of a great calamity or death, will be the likely effects for the native, during the antar dasa of Saturn in the dasa of the Moon.

सर्वदा धनगजाश्वगोकुलप्राप्तिराभरणसौख्यसम्पदः ।
चित्तबोध इति जायते विधोरायुषि प्रविशति प्रबोधने ॥ १७ ॥

17. Acquisition at all times of elephants, horses, cows, wealth, ornaments and property, happiness and achievement of self knowledge will be the effects for the native in the antar dasa of Mercury in the dasa of the Moon.

चित्तहानिरपि सम्पदश्च्युतिर्बन्धुहानिरपि तोयजं भयम् ।
दासभृत्यहतिरस्ति देहिनां केतुके हरति चान्द्रमब्दकम् ॥ १८ ॥

18. Effects like loss of mental equilibrium, danger from water, loss of wealth, kinsmen and servants, will be experienced by the native in the antar dasa of Ketu in the dasa of the Moon.

तोययानावसुभूषणाङ्गनाविक्रयक्रयकृषिक्रियादयः ।
पुत्रमित्रपशुधान्यसंयुतिश्चन्द्रदाय हरणोन्मुखे भृगौ ॥ १९ ॥

19. Embarkation on the sale or purchase of gold, water conveyances, jewels, women, agricultural products etc., acquisition of children, friends, cattle and grains, will be effects for the native in the antar dasa of Venus in the dasa of the Moon.

राजमाननमतीव शूरता रोगशान्तिररिपक्षविच्युतिः ।
पित्तवातरुगिने गते तदा स्याच्छशाङ्कपरिवत्सरान्तरम् ॥ २० ॥

20. Honour from the king, commission of valourous deeds, relief from diseases, suffering from diseases caused by bile and wind, victory over enemies and the downfall of the latter, are the likely effects that will be realised by the native in the antar dasa of the Sun in the dasa of the Moon.

Effects of the antar dasas in the dasa of Mars

पित्तोष्णरुग्व्रणभयं सहजैर्वियोगः
क्षेत्रप्रवादजनितार्थविभूतिसिद्धिः ।
ज्ञात्यग्निशत्रुनृपचोरजनैर्विरोधो
धात्रीसुतो हरति चेच्छरदं स्वकीयाम् ॥ २१ ॥

21. Effects like suffering from diseases arising from the excess of bile and heat, danger of wounds, separation from brothers, animosity with the kinsmen the king, danger from thieves and fire, gain of money from agricultural operations and litigation, will be derived by the native in the antar dasa of Mars in his own dasa.

Notes—In our view the results will be excellent if Mars be yogakarka in any nativity. Mars, if strong, overcomes all opposition but Mars be weaker, be afflicted in any way, the native's enemies gain an upper hand.

शस्त्राग्नि चोररिपुभूपभयं विषार्तिः
कुक्ष्यक्षिशीर्षजगदो गुरुबन्धुहानिः ।
प्राणव्ययोऽथ यदिवा विपुलापदो वा
वक्रायुरन्तरगते भुजगाधिनाथे ॥ २२ ॥

22. Effects like danger from weapons, fire, thieves, enemies and king, injury from poison, loss of an elderly relation or preceptor, suffering from diseases in the waist, eyes and head, danger of death (of the native himself) or some calamity, will be felt during the antar dasa of Rahu in the dasa of Mars.

द्विजविबुधसमर्चा तीर्थपुण्यानुसेवा
सततमतिथिपूजा पुत्रमित्रादिवृद्धिः ।
श्रवणरुगतिमात्रं श्लेष्मरोगोद्भवो वा
भवति कुजदशान्तःसंगते वागधीशे ॥ २३ ॥

23. Effects like worship of Brahmins and gods, pilgrimage to sacred places and shrines, performance of meritorious deeds, showing hospitality to guests at home, birth of children, acquisition of new friends, suffering from ear troubles in a severe form or from phlegmatic trouble, will be experienced by the native in the antar dasa of Jupiter in the dasa of Mars.

उपरि परिविनाशः स्वात्मजस्त्रीगुरूणा-
मगणितविपदन्तर्दुःखमर्थोपहानिः ।

वसुहरणमरिभ्यो भीतिरुष्णानिलाग्नि-
भर्वति कुजदशायामर्कजे सम्प्रयाते ॥ २४ ॥

24. Effects like trouble after trouble to children, elderly relations, calamities beyond number, loss of money through enemies, fear of sickness through heat and wind, loss of wealth and happening of events causing mental distress, will be realised by the native during the antar dasa of Saturn in the dasa of Mars.

अरिभयमुरुचोरोपद्रवोऽप्यार्थहानिः
पशुगजतुरगाणां विप्लवोऽमित्रयोगः ।
नृपकृतपरिपीडा शूद्रवैरोद्भवो वा
विशति शशितनूजे विश्वधात्रीसुतायुः ॥ २५ ॥

25. Harassment by king or governor, enmity with Sudras fear from enemies, and thieves, loss of wealth, destruction of cattle, elephants and horses and association with enemies are the likely effects for the native in the antar dasa of Mercury in the dasa of Mars.

अशनिर्भयमकस्मादग्निशस्त्रप्रपीडा
विगमनमथ देशाद्वित्तनाशोऽथवा स्यात् ।
अपगमनमसुभ्यो योषिती वा विनाशः
प्रविशति यदि केतुः क्रूरनेत्रायुरन्तम् ॥ २६ ॥

26. There will be danger from thunder bolt, sudden trouble from fire and weapons, banishment from the country, destruction of wealth, or occurrence of death (of the native) or loss of wife, in the antar dasa of Ketu in the dasa of Mars.

युधि जनितविमानं विप्रवासः स्वदेशा–
द्वसुहृतिरपि चोरैर्वामनेत्रोपरोधः ।
परिजनपरिहानिर्जायते मानवाना–
मपहरति यदायुर्भौमजं भार्गवेन्द्रः ॥ २७ ॥

27. Defeat in battle, residence in a foreign country, theft, trouble in the left eye, and loss of servants are the effects to be expected by the native in the antar dasa of Venus in the dasa of Mars.

नृपकृतपरिपूजा युद्धलब्धप्रभावः
परिजनधनधान्यश्रीमदन्तःपुरं च ।

अतिविलसितवृत्तिः साहसादाप्तलक्ष्मी–
स्तिमिरभिदि कुजायुर्दायसंहारिणीति || २८ ||

28. Honour from the king, enhancement in glory as a result of victory in battle, acquisition of servants, wealth, grains,women and harem, widening of the scope for livelihood and wealth through daring deeds, are what may be expected in the antar dasa of the Sun in the dasa of Mars.

विविधधनसुताप्तिर्विप्रयोगोऽरिवर्ग–
र्वसनशयाभूषारत्नसम्मत्प्रसूतिः
भवति गुरुजनातिर्गुल्मपित्तप्रपीडा
धरणितनवर्षं शीतगौ सम्प्रयाते || २९ ||

29. Acquisition of various kinds of wealth, birth of a son, gain of clothes, bed, ornaments, gems and other kinds of property, severance from the enemies, trouble to some elder and suffering from enlargement of spleen and excess of bile will be the likely effects for the native in the antar dasa of the Moon in the dasa of Mars.

Effects of antar dasas in the dasa of Rahu

विषाम्बुरुग्दुष्टभुजङ्गदर्शनं पराबलासंयुतिरिष्टविच्युतिः ।
अरिष्टवाग्दुष्टजनव्यथा भवेतद्विधुंतुदेनापहृते स्ववत्सरे || ३० ||

30. Effects like illness through water and poison, snake bite, cohabitation with another man's wife, separation from or loss of one's near and dear ones, speaking harshly, and mental anguish through wicked people, will be the characteristics of the antar dasa of Rahu in the dasa of Rahu.

सुखोपनीतिः सुरविप्रपूजनं विरोगता वामदृशां समागमः ।
सुपुण्यशास्त्रार्थविचारसंभव:सुरारिदायान्तरगे बृहस्पतौ || ३१ ||

31. Happiness, worshipping Brahmins and gods, freedom form diseases, association with a woman with attractive eyes and discussion with learneds about the interpretation of sacred scriptures, will be the main features of the antar dasa of Jupiter in the dasa of Rahu.

समीरपित्तप्रपदः क्षतिस्तनो तनूजयोषित्सहजैश्च विग्रहः ।
स्वभृत्यनाशश्च पदच्युतिभवेद्दितिप्रजायुः प्रविशत्यथार्कजे || ३२ ||

32. Disputes with wife, sons and brothers, loss of position, destruction of servants, injury to the body and suffering from diseases due to excess of wind and bile, will be the likely effects for the native, in the antar dasa of Saturn in the dasa of Rahu.

सुतस्वसिद्धिः सुहृदां समागमो मनोविनिन्द्यत्वमतीव जायते ।
पटुक्रियाभूषणकौशलादयो भुजङ्गसंवत्सरहारिणीन्दुजे ॥ ३३ ॥

33. Acquisition of wealth and children, association with friends, feeling of inferiority in an acute form, and dexterous handling of adornment and skilful Mercury will mark the antar dasa of Mercury in the dasa of Rahu.

ज्वराग्निशस्त्रारिभयं शिरोरुजा शरीरकम्पः स्वसुहृद्गुरुव्यथा ।
विषव्रणार्तिः कलहः सुहृज्जनै रहीन्द्रदायांतरगे शिखाधरे ॥ ३४ ॥

34. Effects like danger from fever, fire, weapons and enemies, suffering from headache, trembling of the body, injury to friends, suffering caused by wounds and poison and animosity with friends, will be experienced in the antar dasa of Ketu in the dasa of Rahu.

कलत्रलब्धिः शयनोपचारता तुरङ्गमातङ्गमहीसमागमः ।
कफानिलाप्तिः स्वजैर्विरोधिता भवेद्भुजङ्गायुरपाहृतौ भृगोः ॥ ३५ ॥

35. **Acquisition** of wife (marriage), enjoyment of cohabitation with wife, acquisition of elephants, horses and land and enjoyment thereof, animosity with kinsmen and suffering caused by excess of wind and phlegm, will be the likely effects in the antar dasa of Venus in the dasa of Rahu.

अरिव्यथा स्यादतिपीडन दृशोर्विषाग्निशस्त्राहति रापदुद्गमः
वधूसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्षे तिमिरारिणा हृते ॥ ३६ ॥

36. Troubles from enemies, many calamities, troubles from poison and fire, injury from weapons, pain in the eyes, great damage from the king or government and distress to wife and children will mark the antar dasa of the Sun in the dasa of Rahu.

वधूविनाशः कलहो मनोरुजा कृषिक्रिया वित्तपशुप्रजाक्षयः ।
सुहृद्विपत्तिः सलिलाद्भयं भवेद्विधौ दशाभर्तरि देवविद्विषः ॥ ३७ ॥

37. Loss of wife, quarrel with other people, mental anguish, troubles to friends, danger from water, loss of agricultural products, wealth, catttle and children will be the likely effects in the antar dasa of the Moon in the dasa of Rahu.

नृपाग्निचोरास्त्र भयं शरीरिणां शरीरनाशो यदि वा महारुजः ।
पदभ्रमो हृन्नयनप्रपीडनं यदात्र सर्पायुषि संचरेत्कुजः ॥ ३८ ॥

38. Danger from the king, fire, thieves, and weapons, one's own death caused through a terrible disease, loss of position, troubles, from heat and eye troubles, will be the likely features of the Antar dasa of Mars in the dasa of Rahu.

Effects of the Antar dasas in the dasa of Jupiter

सौभाग्यकांतिबहुमानगुणोदयःस्या-
त्सत्पुत्रसिद्धिरवनीपतिपूजनं च ।
आचार्यसाधुजनसंयुतिरिष्टसिद्धिः
संवत्सरं हरति देवगुरौ स्वकीयम् ॥ ३९ ॥

39. Dawn of fortune, increase in lustre, reverence from all sides, brith of a son, development of good qualities, honour from the king, association with one's preceptor and pious men and fulfilment of all ambitions, will be the characteristics of the antar dasa of Jupiter in his own dasa.

वेश्याङ्गनामदकृदासवदोषसङ्गः
उत्कर्षसौख्यसकुटुम्बपशुप्रपीडा ।
अर्थव्ययोरुभयमक्षिजरुक्सुतार्ति
जैवींदशां विशति वैनकरे नराणाम् ॥ ४० ॥

40. Effects like association with prostitutes, taking alcholic drinks and such other actions, reaching highter eminence, distress to members of the family and cattle, extravagance, excessive fear, distress to children and eye troubles, will be realised by the native in the antar dasa of Saturn in the dasa of Juptier.

स्त्रीद्यूतमद्यजमहाव्यसनं त्रिदोषैः केचिद्वदन्त्यपि च केवलमङ्गलाप्तिः ।
देवद्विजार्चनसुतार्थसुखप्रयोगे गीर्वाणपूजितदशां हरतीन्दुसूनौ ॥ ४१ ॥

41. Coming to grief through women, gambling and drinking, sickness caused by the imbalance of three humours viz. bile, wind and phlegm will be the effects according to one school of thought, in the antar dasa of Mercury in the dasa of Jupiter. According to view taken by others during this antar dasa, the native will engage himself in the worship of gods and Brahmins and acquisition of children, wealth and happiness.

शस्त्रव्रणं भवति भृत्यजनैर्विरोधश्चितव्यथा तनययोषिदुपद्रवश्च ।
प्राणच्युतिर्गुरुसुहृज्ज्वनविप्रयोगः सौरेड्यमायुरपहृत्य ददाति केतुः ॥ ४२ ॥

42. There will be wounds from weapons, animosity with servans, distress to wife and children, trouble form bilious disorders, separation from elders and other kinsmen and danger to one's own life, in the antar dasa of Ketu in the dasa of Jupiter.

नानाविधार्थपशुधान्यपरिच्छदस्त्रीपुत्रान्नपानशयनाम्बरभूषणाप्तिः ।
देवद्विजार्चनमुपासनतत्परत्वमायुर्यदा हरति जैवमथासुरेड्यः ॥ ४३ ॥

43. Acquisition of wealth, cattle, grains, wife, son, food, drinks, ornaments, bead and articles of domestic use and enjoyment thereof and reverrence to gods and Brahmins will be the auspicious features of the antar dasa of Venus in the dasa of Jupiter.

शत्रोर्जयः क्षितिपमाननकीर्तिलाभः स्याच्चण्डता नरतुरङ्गमवाहनाप्तिः ।
श्रेण्यग्रहारपुरराष्ट्र समस्तसंपदुच्चैरुचथ्यसहजायुरपाहृतेऽर्के ॥ ४४ ॥

44. Effects like victory over enemines, honour from the king, birth of children and grandchildren, gains of wealth, acquisition of palanquin and horses, and residence in a populous city with all comforts, will be derived in the antar dasa of the Sun in the dasa of Jupiter.

योषिद्बहुत्वमरिनाशनमर्थलाभः
कृष्यर्थवस्तुपरमोन्नतकीर्तिलाभः ।
देवद्विजार्चनपरत्वमतीव पुम्सां
संजायते गुरुदशाहृति शर्वरीशे ॥ ४५ ॥

45. Acquisition of many women, gain of wealth, worship of gods and Brahmins, achievement of name and fame, gain from agricultural pursuit, profit in trading and destruction of enemies, will mark the antar dasa of the Moon in the dasa of Jupiter.

बन्धूपतोषणमरिव्रजतोऽर्थलाभः
सुक्षेत्रसत्कृतिरिह प्रथितप्रभावः ।
ईषद्रुरूपहृतिरीक्षणसुक्षतिर्वा
क्षित्यात्मजे हरति वत्सरमार्यजातम् ॥ ४६ ॥

46. Satisfying the relatives, addition of wealth from a host of enemies, acquisition of good lands, doing charitable acts, celebrity

of power, some injury to preceptor or an elder or a severe hurt to the eye, will be the effects that may be expected in the antar dasa of Mars in the dasa of Jupiter.

बन्धूपतप्तिरुमानसरुग्गदार्ति
श्चोरउद्भयं गुरुगदो जठरोद्भवो वा ।
राजेंद्रपीडनमरिव्यसनं स्वनाशः
सम्पद्यते हरति सूरिदशां सुरारौ ॥ ४७ ॥

47. Distress to or from kinsmen, mental tension, sickness, danger from thelves, illness of a preceptor or an elder, stomach disorders, trouble from the king, increase in troubles from enemies and loss of wealth will be likely results in the antar dasa of Rahu in the dasa of Jupiter.

Effects of antar dasas in the dasa of Saturn

कृषिवृद्धिभृत्यमहषिाभ्युदयः पवनामयो वृषलजातिधनम् ।
स्थविराङ्गनाप्तिरलसत्वमघो निजवत्सरान्तरगते रविजे ॥ ४८ ॥

48. Gains in agricutural activities, acquisition of more buffaloes and servants, gain of wealth from a person of Sudra community acquistion of a woman old in age, increase in sinful deeds and lethargy, will be the effects for the native in the antar dasa of Saturn in his own dasa.

सुभगत्वमस्ति सुखिता वनिता नृपलालनं विजयमित्रयुतिः ।
त्रिगदोद्भवः सहजपुत्ररुजा शनिदायहारिणि शशाङ्कसुते ॥ ४९ ॥

49. Increase in good fortune, honour form the king, victory over enemies, company of females, success and company of friends, suffering from diseases caused by the three humours and sickness to brothers and children, will be the characteristic features of the antar dasa of Mercury in the dasa of Saturn.

मरुदग्निपीडनमरिव्यसनं सुतदारविग्रहमतिः सततम् ।
अशुभावलोकनमहेश्च भयं मृदुवत्सरं हरति केतुपतौ ॥ ५० ॥

50. Suffering from trouble caused by wind and fire, trouble from enemies, constant quarrels with wife and children, danger from snakes and inauspicious happenings will be the effects for the native in the antar dasa of Ketu in the dasa of Jupiter.

सुहृदङ्गनातनयसौख्ययुतः कृषितोययानजनितार्थचयः ।
शुभकीर्तिरुद्भवति देहभृतां यमदायहारिणी भृगोस्तनये ॥ ५१ ॥

51. Effects like happiness from wife, children and friends, increase of wealth due to agriculture and trade by sea voyages and becoming widely renowned, will be experienced in the antar dasa of Venus in the dasa of Saturn.

मरणं तु वा रिपुभयं सततं गुरुवर्गरुग्जठरनेत्ररुजा ।
धनधान्यविच्युतिरिह प्रभवेद्रविजायुराविशति तीव्रकरे ॥ ५२ ॥

52. Death or constant danger from enemies, sickness to preceptor or an elder, stomach disorder, eye troubles and loss of wealth and rains will be the features of the antar dasa of the Sun in the dasa of Saturn.

वनिताहतिर्मरणमेव नृणां सुहृदां विपत्तिरथ रोगभयम् ।
जलवातज भयमतीव भवेंद्रविजायुराविशति रात्रिकरे ॥ ५३ ॥

53. Death of the native or loss of wife, troubles, to friends, danger from diseases arising from water and wind and likelihood of falling sick, will be the effects for the native in the antar dasa of the Moon in the dasa of Saturn.

स्वपदच्युतिः स्वजनविग्रहरुग्ज्वरवह्निशस्त्रविषभीरथवा ।
अरिवृद्धिरांतररुगक्षिभयं रविजायुराविशति भूमिसुते ॥ ५४ ॥

54. Effects like loss of position, quarrels with relations suffering from fever, trouble from fire, weapon and poison, increase in the number of enemies, trouble from hernia and eye disease, will be derived in the antar dasa of Mars in the dasa of Saturn.

अपमार्गयानमसुभिर्विरहस्त्वथवा प्रमेहगुरुगुल्म भयम्
ज्वररुक्क्षतिः सततमेव नृणामसितान्तरं विशति भोगिपतौ ॥ ५५ ॥

55. Deviating from the path of righteousness, loss of life or danger from diabetes, enlargement of spleen, and a continuous fever or wound, will be the main inauspicious effects in the antar dasa of Rahu in the dasa of Saturn.

देवार्चनद्विजगणाभिरुचिर्गृहपुत्रदारविहृतिस्तु भवेत् ।
धनधान्यवृद्धिरधिका हि नृणां गतवत्यथार्किवयसीन्द्रगुरौ ॥ ५६ ॥

56. Taking delight in worshipping gods and Brahmins, enjoyment of living in one's own house with children and substantial increase in wealth and grains, will be the likely effects in the antar dasa of Jupiter, in the dasa of Saturn.

Effects of the Antar Dasas in the Dasa of Mercury

धर्ममार्गनिरतिर्विपश्चितां सङ्गमो विमलधीर्धनं द्विजात् ।
विद्यया बहुयशः सुखं सदा चन्द्रजे हरति वत्सरं स्वकम् ॥ ५७ ॥

57. Following the path of virtuous, association with the learned, having an unbiased mind of clear intellect, acquisition of wealth through Brahmin, great fame through learning and continuous happiness, will be the effects in the antar dasa of Mercury in his own dasa.

दुःखशोककलहाकुलात्मना गात्रकम्पनममित्रसंयुति : ।
क्षेत्रयानवियुतिर्यदा भवेत्सोमसूनुशरदं गतः शिखी ॥ ५८ ॥

58. Loss of peace of mind as a result of unhappiness, sorrow and quarrels, trembling of the body, association with enemies, and loss of agricultural crops and conveyances, will mark the antar dasa of Ketu in the dasa of Mercury.

देवविप्रगुरुपूजनक्रिया दानधर्मपरता समागमः ।
वस्त्रभूषणसुहृद्युतिर्भवेद्बोधनायुषि समागते सिते ॥ ५९ ॥

59. Worship of gods, preceptors and Brahmins, involvement in charitable and virtuous actions acquisition of clothes and ornaments and meetings with friends, may be expected by the native in the antar dasa of Venus in the dasa of Mercury.

हेमविद्रुमतुरङ्गवारणप्रावृतं भवनमन्नपानयुक् ।
भूपतेरपि च पूजनं भवेद्भानुमालिनि बुधाब्दकं गते ॥ ६० ॥

60. Acquistion of gold, corals, horses and elephants and house, comforts of food and drinks and conferment of honour by the king are the likely expectations in the antar dasa of the Sun in the dasa of Mercury.

मस्तकव्यसनमक्षिपीडनं कुष्ठदद्रुबहुकण्ठपीडनम् ।
प्राणसंशययुतिर्नृणां भवेज्ज्ञायुषं व्रजति शीतदीधितौ ॥ ६१ ॥

61. Effects like headache, severe pain in the neck, eye troubles, leprosy, ring worm and danger to life, may be experienced in the antar dasa of the Moon in the dasa of Mercury.

अग्निभीतिरपि नेत्रजा रुजा गेरजं भयमतीव दुःखिता ।
स्थानहानिरथ वातरोगिता ह्यायुषं हरति मेदिनीसुते ॥ ६२ ॥

62. Danger from fire, eye troubles, danger from thieves, continuous unhappiness, loss of position and trouble from windly diseases, will be the likely effects in the antar dasa of Mars in the dasa of Mercury.

मानहानिरथवाश्रयच्युतिः स्वक्षयोऽग्निविषतोयजं भयम् ।
मस्तकाक्षिजठरप्रपीडनं शीतरश्मिजदशां गतेऽसुरे ॥ ॥ ६३ ॥

63. Headache, eye pain, stomach disorder, weakness caused by affliction with consumption or other diseases, destruction of wealth, danger from fire, poison and water and loss of honour or position may be expected by the native, in the antar dasa of Rahu in the dasa of Mercury.

व्याधिशत्रुभयविच्युतिर्भवेद्ब्रह्मसिद्धिरवनीशसत्कृतिः ।
धर्मसिद्धितपसां समुद्गमो देवमन्त्रिणि विदो दशां गते ॥ ६४ ॥

64. Destruction of enemies, freedom from diseases, success in gaining self knowledge, honour from the king and great interest in penance and religious activities, will be the likely effects in the antar dasa of Jupiter in the dasa of Mercury.

अर्थधर्मपरिलुप्तिरुच्चकैः सर्वकार्यविफलत्वमङ्गिनाम् ।
श्लेष्मवातजनिता रुगुद्भवेद्बोधनायुषि समागतेऽसिते॥ ॥ ६५ ॥

65. Effects like heavy loss of wealth and righteousness, failure in all ventures and diseases arising from wind and phlegm, will be experienced in the antar dasa of Saturn in the dasa of Mercury.

रिपुजनकलहं सुहृद्विरोधं त्वशुभवचः श्रवणं ज्वरांकृद्दाहम् ।
गमनपरथाम्रि वित्तनाशं शिखिनि लभेत दशां गते स्वकीयाम् ॥ ६६ ॥

Effects of antar dasas in the dasa of Ketu

66. Quarrels with enemies, misunderstanding with friends, hearing of bad words, troubles from fever and heat, loss of wealth

and taking shelter in another man's abode may be expected in the antar dasa of Ketu in his own dasa.

द्विजवरकलहः स्त्रिया विरोधः स्वकुलजनैरपि कन्यकाप्रसूतिः ।
परिभवजनन परोपतापौ भवति सिते शिखिवत्सरान्तराले ॥ ६७ ॥

67. Quarrel with a pious man of lore, misunderstanding with wife and kinsmen, birth of a daughter, loss of reputation and humiliation and annoyance from others will be the features of the antar dasa

गुरुजनमरणं ज्वरावतारः स्वजनविरोधविदेशयानलाभः ।
नृपकृतकलहः कफानिलार्तिर्विशति रवौ शिखिवत्सरान्तरालम् ॥ ६८ ॥

68. Death of preceptor or an elder of the family, misunderstandings with relatives, trouble from fever, fighting a rebellion for the king, disease caused by phlegm and wind and gain from foreign trade, should be expected in the antar dasa of the Sun in the dasa of Ketu.

सुलभबहुधनं तथैव हानिः सुतविरहो बहुदुःखभाक्प्रसूतिः ।
परिजनयुवतिप्रजाप्रलाभः शशिनि यदा शिखिदायमभ्युपेते ॥ ६९ ॥

69. Sudden gains or loss of wealth, separation from son, a laboured delivery that engenders much sorrow, acquisition of servants and birth of daughter, will happen during the antar dasa of the Moon in the dasa of Ketu.

स्वकुलजनकलहं स्वबन्धुनाशं भयमपि पन्नगजं वदन्ति चोरात् ।
हुतवहभयशत्रुपीडनं च व्रजति कुजे ध्वजनामखेचरायुः ॥ ७० ॥

70. Quarrels with members of family, loss of brothers and danger from thieves, fire and enemies, will be effects in the Antar Das of Mars in the dasa of Ketu.

अरिकृतकलहं नृपाग्निचोरैर्भयमपि पन्नगज वदन्ति तज्ज्ञाः ।
खलजनवचनं दुरिष्टचेष्टा तमसि गतेऽत्र शिखीन्द्रदायमाहुः ॥ ७१ ॥

71. Quarrels on account of enemies, danger from the king, fire and thieves, hearing of harsh words from wicked persons and indulging in acts to cause harm to others, will be the features of the antar dasa of Rahu in the dasa of Ketu.

सुतवरजननं सुरेन्द्रपूजा धरणिधनाप्तिरुपायनार्थसिद्धिः ।
धनचयजननं महीशमानो भवति गतेत्र गुरौ शिखीन्द्रदायम् ॥ ७२ ॥

72. Birth of a very good son, worship of gods, acquisition of wealth and land, receiving of gifts from many places and honour from the king, will be the effects in the antar dasa of Jupiter in the dasa Ketu.

परिजनविहतिं परोपतापं रिपुजनविग्रहमङ्गभङ्गताम् च ।
धनपदवियुतिं तथाहुरार्या गतवति सूर्यसुते शिखाधरायुः ॥ ७३ ॥

73. Loss of servants, annoyance from or to others, quarrels with enemies, loss of a limb, loss of position and wealth, should be expected in the antar dasa of Saturn in the dasa of Ketu.

सुतवरजननं प्रभुप्रशस्तिः क्षितिधनसिद्धिररीश्वरप्रपीडा ।
पशुकृषिविहतिर्भवेत्तु पुंसां विशति बुधे शिखिवत्सरान्तरालम् ॥ ७४ ॥

74. Birth of a good son, praise from employer, acquisition of land and wealth, harassment by a chief of enemies and loss of cattle and agriculture, will be the likely effects in the antar dasa of Venus in the dasa of Ketu.

Effects of the antar dasas in the dasa of Venus

वसनभूषणवाहनचन्दनाद्यनुभवः प्रमदासुखसंपदः ।
द्युतियुतिः क्षितीशाद्धनलब्धयो भृगुसुते स्वदशां प्रविशत्यधि ॥ ॥ ७५ ॥

75. There will be plentiful acquisition of clothes, ornaments, conveyance, perfumes and the like, enjoyment of the couch, gain of wealth and splendour of the body, in the antar dasa of Venus in his own dasa.

नयनकुक्षिकपोलगदोद्भव; क्षितिभृतो भयमस्ति शरीरिणाम् ।
गुरुकुलोद्भवबान्धवपीडनं भृगुसुतायषि भानुमति स्थिते ॥ ॥ ७६ ॥

76. Suffering from diseases in the eye, stomach and cheeks, danger from the king and troubles frcm elder members of the family, will be the likely effects in the antar dasa of the Sun in the dasa of Venus.

नखशिरोरदनक्षतिरुच्चकैः पवनपित्तरुगर्थविनाशम् ।
ग्रहणिगुल्मकयक्ष्मकपीडनं सितवयोहृति तत्र हिमत्विषि ॥ ॥ ७७ ॥

77. Injury to nails, head and teeth, diseases arising from wind and bile, loss of wealth, dysentry, consumption and enlargement of the spleen, will be the characteristic features of the antar dasa of the Moon in the dasa of Venus.

रुधिरपित्तगदार्तिसमाश्रय; कनकताम्रचयावनिसंग्रहः ।
युवतिदूषणमुद्यमविच्युतिवृषभवल्लभवत्सरगे कुजे ॥ ॥ ७८ ॥

78. Pollution of blood, diseases arising from excess of bile, acquisition and accumulation of gold, copper, and land, dedication of a young woman, loss of profession, are the likely effects in the antar dasa of Mars in the dasa of Venus.

निधिभवः सुतलब्धिरभीष्टवाक् स्वजनपूजनमप्यरिबन्धनम् ।
दहनचोरविषोद्भवपीडनं तुलधरेश्वरवत्सरगेऽसुरे ॥ ७९ ॥

79. Acquisition of wealth, birth of a son, speaking good words, reverence to and from members of the family, overcoming the enemy and imprisonment of the latter and injury from poison, fire and thieves, may be expected in the antar dasa of Rahu in the dasa of Venus.

विविधधर्मसुरेशनमरिक्रिया भवति चात्मजवामदृगागमः ।
विविधराज्यसुखं च शरीरिणां कविदशाहृति कार्मुकनायके ॥ ८० ॥

80. Performance of religious duties, worship of gods, association with wife and children and enjoyments derivable from the position of authority, will be the results in the antar dasa of Jupiter in the dasa of Venus.

नगरयोधनृपोद्भवपूजनं प्रवरयोषिदवाप्तिरथास्ति वा ।
विविधवित्तपरिच्छिदसंयुतिर्दितिजपूजितदायगते शनौ ॥ ८१ ॥

81. Honour from the citizens, military or police or from the king, acquisition of a good wife, influx of many kinds of wealth and acquisition of items of comfort and luxury, will mark the antar dasa of Saturn in the dasa of Venus.

तनयसौख्यसमागमसंपदां निचयलब्धिरतिप्रभुता यशः ।
पवनपित्तकफार्तिररिच्युतिर्दनुजमन्त्रिदशाहृति चन्द्रजे ॥ ८२ ॥

82. There will be comfort from sons, acquisition of many kinds of properties and wealth, name and fame, conferment of power and authority, destruction of enemies, and suffering from diseases caused by the three humours, viz wind, bile and phlegm, may be expected in the antar dasa of Mercury in the dasa of Venus.

सुतसुखादिबहिः स्थितिरग्निजं भयमतीव विनाशनमङ्गरुक् ।
अपि च वारवधूजनसंयुतिः शिखिनि यात्यलमौशनसीं दशाम् ॥ ८३ ॥

83. Separation from children or loss of children, unhappiness, disease in some limb, lot of suffering through fire, losses and association with prostitutes, will be the main features in the Antar dasa of Ketu in the dasas of Venus.

दशापहारेषु फलं यदुक्तं वर्णाधिकारानुगुणं वदन्तु ।
छिद्रेषु सूक्ष्मेश्वपि तत्फलाप्तिः छायाङ्गवार्ताश्रवणानि वा स्युः ॥ ८४ ॥

84. Predictions about the results of dasa and Antar dasas described above, should be made after taking into account the person's status, class, occupation, colour, outward appearance and his sense of hearing.

What applies to dasa and antar dasa, should be applicable to pratyantar, sookshma and prana dasa as well.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां भुक्त्यन्तरान्तरलक्षणं नामैकविंशोऽध्यायः

Thus ends the twenty first chapter on "Sub-Divisions of Dasas" in Phaladeepika composed by Mantreswara.

द्वाविंशोऽध्यायः

Chapter 22

कालचक्रम्

Kalachakra dasa

दस्रादितः पादवशेन मेषान्मीनांशकान्तं क्रमशोऽपसव्यम् ।
कीटाद्वयान्तं गणयेच्च सव्यमार्गेण पादक्रमशोऽजतारात् ॥ १ ॥

1. (A) Three nakshatras from Aswini, viz. Aswini, Bharani and Krittika comprise of 12 quarters. Aries, Taurus, Gemini and Cancer are the four navamsa of Aswini. Leo, Virgo, Libra and Scorpio will be the four navamsa of Bharani. Sagittarius Capricorn, Aquarius and Pisces will be the four navamsas of Krittika. In this order (Apasavya or Apradakhina order) divide the three nakshatras by the 12 navamsas.

(B) There will be 12 navamsa of three nakshatras from Rohini viz., Rohini, Mrigasira and Aridra counting them in reverse order from Scorpio i.e. Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn and Sagittarius, divide them by the 12 navamsas. Scorpio will be the navamsa of the first quarter of Rohini, Libra will be the navamsa of 2nd quarter of Rohini and so on ultimately finding that in this order Sagittarius will be the navamsa of the fourth quarter of Aridra. (This is known as Savya—reverse, Apradakhina or anticlockwise order).

एवं भूयाच्चापसव्यं च सव्यं भानि त्रीणि त्रीणि विद्यात्क्रमेण ।
तद्राशीशप्रोक्तवर्षैर्दशा स्यादेवं प्राहुः कालचक्रे महान्तः ॥ २ ॥

2. These are the trends of nakshatras reckoned in their order (from Aswini) to be distinguished as Apasavya and Savya. The years assigned to a planet constitute the dasa period of the sign owned by that planet. This is the peculiarity in the Kalachakra system, say the wise.

मनुः परः सनिर्धनिर्नृपस्तपो वने क्रमात् ।
दिवाकरादिवत्सराः शुभाशुभाप्तिहेतवः ॥ ३ ॥

3. The Sun's dasa period is 5 years (Leo is the sign owned by the Sun, therefore dasa period of Leo will be 5 years). The dasa period of the Moon is 21 years (the dasa of Cancer owned by the Moon will be the same). The dasa of Mars will be of 7 years (the dasa of Aries and Scorpio will be the same). The dasa of Mercury will be 9 years (the dasa period of Gemini and Virgo owned by Mercury will be the same). The dasa of Jupiter will be 10 years (the dasa of Sagittarius and Pisces owned by Jupiter will be the same). The dasa of Venus will be of 16 years (the dasa period of Taurus and Libra owned by Venus will be the same). The dasa of Saturn will be of 4 years (the dasa period of Capricorn and Aquarius owned by Saturn will be the same). The effects of kalachakra dasa are to be declared on the basis of the sign whose dasa be in progress and its lord.

दशापहारादिकालचक्रे वाक्यानि दस्रादिपदादिजानि ।
वक्ष्यामि वर्णैर्नवभिर्भमानै राशीशवर्षैः परमायुरत्र ॥ ४ ॥

4. In this kalachakra system consisting of dasas, Antar dasas, etc., I shall now expound the formula for the several nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number (as per katapayadi memories) the particular rasyapaharas composing the dasa of the nakshatra pada under consideration and consequently by total life period appertaining thereto by means of the years allotted to the several owners of the signs.

पौरं गावो मित सन्दिग्धं नक्षत्रेन्दुः स तु भूशूलम् ।
रूपेत्रक्षत्रिधयोरङ्के वाणी चस्थं दधि नक्षत्रम् ॥ ५ ॥

5. For those born in the first pada of Aswini the following will be the 9 dasas (1) Aries-Mars (2) Taurus-Venus (3) Gemini-Mercury (4) Cancer-Moon (5) Leo-Sun, (6) Virgo-Mercury (7) Libra-Venus (8) Scorpio-Mars and (9) Sagittarius-Jupiter.

For those born in the 2nd pada of Aswini, the following will be the 9 dasas (1) Capricorn-Saturn (2) Aquarius-Saturn (3) Pisces-Jupiter (4) Scorpio-Mars (5) Libra-Venus (6) Virgo-Mercury (7) Cancer-Moon (8) Leo-Sun and (9) Gemini-Mercury.

For those born in the third pada of Aswini, the 9 dasas will be as follows— (1) Taurus-Venus (2) Aries-Mars (3) Pisces-Jupiter (4) Aquarius-Saturn (5) Capricorn-Saturn (6) Sagittarius-Jupiter (7) Aries-Mars (8) Taurus-Venus and (9) Gemini-Mercury.

For those born in the 4th pada of Aswini the 9 dasas will be as follow (1) Cancer-Moon (2) Leo-Sun (3) Virgo-Mercury (4) Libra-Venus (5) Scorpio-Mars (6) Sagittarius-Jupiter (7) Capricorn-Saturn (8) Aquarius-Saturn and (9) Pisces-Jupiter.

यासतवेशो गौरीपुत्रं क्षन्निधिकारो गोभूशेषम् ।
सौदधिनक्षत्रेहासन्तो भौमगुरुः पुत्राक्षोनाधिः ॥ ६ ॥

6. For those born in the first pada of Bharani the 9 dasas will be as follow (1) Scorpio-Mars (2) Libra-Venus (3) Virgo-Mercury (4) Cancer-Moon (5) Leo-Sun (6) Gemini-Mercury (7) Taurus-Venus (8) Aries-Mars and (9) Pisces-Jupiter.

For those born in the 2nd pada of Bharani, the 9 dasas will be as follow (1) Aquarius-Saturn (2) Capricorn-Saturn (3) Sagittarius-Jupiter (4) Aries-Mars (5) Taurus-Venus (6) Gemini-Mercury (7) Cancer-Moon (8) Leo-Sun and (9) Virgo-Mercury.

For those born in the 3rd pada of Bharani, the 9 dasas will be (1) Libra-Venus (2) Scorpio-Mars (3) Sagittarius-Jupiter (4) Capricorn-Saturn (5) Aquarius-Saturn (6) Pisces-Jupiter (7) Scorpio-Mars (8) Libra-Venus and (9) Sagittarius-Jupiter.

For those born in 4th pada of Bharani the 9 dasas will be in the following order (1) Cancer-Moon (2) Leo-Sun (3) Gemini-Mercury (4) Taurus-Venus (5) Aries-Mars (6) Pisces-Jupiter (7) Aquarius-Saturn (8) Capricorn-Saturn and (9) Sagittarius-Jupiter.

वाक्यान्येतान्य श्वियाम्यक्षयोर्यान्य श्विन्याद्यान्यग्निभस्यापसव्ये ।
सव्येऽजेन्द्वार्वक्ष्यमाणेषु वाक्येष्विन्दोर्वाक्यान्येव रौद्रस्य भूयः ॥ ७ ॥

7. The formula for Aswini and Bharani are described above. The four formulas given for the four padas of Aswini will also respectively apply to the four padas of Krittika in the Apasavya pradakshina triad.

Formulas for Rohini and Mrigasira in the Savya triad are stated in the next two verses and the four formulas given for the four padas of Mrigasira should also be used again for the four padas of Aridra.

धेनुः क्षेत्रे पुरगो शंभुस्तासो जम्नु क्षन्निधि दासी ।
चर्माभोगी रयधिनाक्षस्त्री पौराङ्गी शिवतीर्याब्जे ॥ ८ ॥

8. For those born in the first pada of Rohini the 9 dasas will be in the following order (1) Sagittarius-Jupiter (2) Capricorn-Saturn (3) Aquarius-Saturn (4) Pisces-Jupiter (5) Aries-Mars (6) Taurus-Venus (7) Gemini-Mercury (8) Leo-Sun (9) Cancer-Moon.

For the 2nd pada of Rohini the order of 9 dasas will be as follows (1) Virgo-Mercury (2) Libra-Venus (3) Scorpio-Mars (4) Pisces-Jupiter (5) Aquarius-Saturn (6) Capricorn-Saturn (7) Sagittarius-Jupiter (8) Scorpio-Mars and (9) Libra-Venus.

For those born in the 3rd pada of Rohini, the order of the 9 dasas will be (1) Virgo-Mercury (2) Leo-Sun (3) Cancer-Moon (4) Gemini-Mercury (5) Taurus-Venus (6) Aries-Mars (7) Sagittarius-Jupiter (8) Capricorn-Saturn (9) Aquarius-Saturn.

For those born in the 4th pada of Rohini, the order of the 9 dasas will be (1) Pisces-Jupiter (2) Aries-Mars (3) Taurus-Venus (4) Gemini-Mercury (5) Leo-Sun (6) Cancer-Moon (7) Virgo-Mercury (8) Libra-Venus (9) Scorpio-Mars.

श्रक्षनिधिर्दा सूचीशंभो गौरयघी नक्षत्रं पारम् ।
गोशिवतीर्थे दात्रीक्षत्रो धीहसितांशुर्भोगी रम्या ॥ ९ ॥

9. For those born in the first pada of Mrigasira the order of the 9 dasas will be (1) Pisces-Jupiter (2) Aquarius-Saturn (3) Capricorn-Saturn (4) Sagittarius-Jupiter (5) Scorpio-Mars (6) Libra-Venus (7) Virgo-Mercury (8) Leo-Sun and (9) Cancer-Moon.

For the 2nd pada of Mrigasira the 9 dasas will be as follow (1) Gemini-Mercury (2) Taurus-Venus (3) Aries-Mars (4) Sagittarius-Jupiter (5) Capricorn-Saturn (6) Aquarius-Saturn (7) Pisces-Jupiter (8) Aries-Mars and (9) Taurus-Venus.

For the 3rd pada of Mrigasira the 9 dasas will be in the following order— (1) Gemini-Mercury (2) Leo-Sun (3) Cancer-Moon (4) Virgo-Mercury (5) Libra-Venus (6) Scorpio-Mars (7) Pisces-Jupiter (8) Aquarius-Saturn (9) Capricorn-Saturn.

For the 4th pada of Mrigasira the order of the 9 dasas will be as follow—(1) Sagittarius-Jupiter (2) Scorpio-Mars (3) Libra-Venus (4) Virgo-Mercury (5) Leo-Sun (6) Cancer-Moon (7) Gemini-Mercury (8) Taurus-Venus and (9) Aries-Mars.

Described an order of dasas for the 4 padas of Aswini, BHarani, Rohini and Mrigasira, there are in all 27 nakshatras. For the remaining 23 nakshatras (each has four padas) the order of their dasas will be the same as for the above four nakshatras as explained below:—

(a) The order of the dasas of the four padas of Krittika, Punarvasu, Ashlesha, Hasta, Swati, Moola, Uttarashada, Poorvabhadra and Revati will be the same as for Aswini.

(b) The order of the dasas of the four padas of Pushyami, Chittra, Poorvashada, Uttarabhadra will be the same as for Bharani.

(c) The order of the dasas of the four padas of Magha, Visakha and Sravana will be the same as for Rohini.

(d) The order of the dasas of the four padas of Aridra, Poorva-phalguni, Uttaraphalguni, Anuradha, Jyestha, Dhanishta and Shatabhisha will be the same as for Mrigasira.

नक्षत्रपादैष्यघटी समुत्था पूर्वा दशा तत्पतिवर्षजाता ।
पूर्वोक्तपादक्रमशोऽत्र विद्यात्केषांचिदेवं मतमाहुरार्याः ॥ १० ॥

10. The initial Mahadasha of a life belongs to the lord of the sign owning the nakshatra pada occupied by the Moon at the time of birth, being so much of the sign Mahadasha as corresponds to the Ghatikas that yet remain of the nakshatra pada and the order of Mahadashas follows the natural order of the nakshatra pada reckoned from the aforesaid one. This is the opinion, say the sages, held by some learneds in Astrology.

दस्रादिपादप्रभृतीनि मानां वाक्यानि यान्यक्षरपंक्तिजानि ।
तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमं साध्विति केचिदाहुः ॥ ११ ॥

11. There are number of formulas each composed of a number of mnemonic syllables, refering to the several nakshatra padas beginning with the first pada of Aswini and giving signs in a certain order. It is with reference to the order of sign in these formulas that the rasi Mahadashas of which a life is to consist should be determined. The Vakyakrama, men of one school say, should be adhered to.

वाक्यक्रमे कर्क्यलिमीनसन्धौ मण्डूकगत्यश्वचरप्लतिश्च।
सिंहावलोकस्त्रिविधा तदानीं दशान्तरं दुःखफलप्रदं स्यात् ॥ १२ ॥

12. In the order of sign Vakyakrama, the function at the end of Cancer, Scorpio and Pisces give rise to (1) Manduka gati, (2) Aswa or Turaga gati and (3) Simhavalokana respectively and the dasas of those intervals cause woeful effects.

तद्वाक्यवर्णक्रमशोपहारवर्षाहते तत्परमायुराप्ते ।
तदा दशायामपहारवर्षसंख्याश्च मासान्दिवसान्वदेयुः ॥ १३ ॥

13. The sub-period of any of the planets constituting a Mahadasha is thus obtained. Find out the mnemonic syllable (out of the nine

syllables) composing a formula whose sub-period is wanted and find out the owner of the sign signified by that syllable. Multiply the number of years assigned to this planet by the number of years fixed for the planet whose Mahadasha is under consideration and divide the product by the total of years constituting the entire Ayus of the formula chakra. The quotient in years etc., will represent the sub-period required.

वाक्येषु यावच्छरदां प्रमाणं वदन्ति तावत्परमायुरत्र ।
मेषादनीकं मदनं गजेन तुन्दः पुनश्चैवमुदीरितं तत् ॥ १४ ॥

14. The total number of years indicated by the Sum of nine mnemonical syllables of any formula represent the number in years of Parama Ayus for that formula. Thus the Parama Ayus in years for the 12 Rasiamsas reckoned from Aries in an Apasavya Chakra will be 100, 85, 83, 86 repeated thrice while those for the 12 Rasiamsas reckoned from Scorpio in a Savya Chakra will be the same but in the reverse order, that is 86, 83, 85 and 100 repeated thrice.

Utpanna, Adhana and Kshema Mahadashas

महादशासु यत्फलं प्रकीर्तितं मया पुरा ।
तदेव योजयद्बुधो दशासु चैवमादिषु ॥ १५ ॥

15. Whatever effects have been declared by me in the case of several Mahadashas (dasas), the same should be stated by wise astrologer in the cases of these dasas also.

जन्मर्क्षात्परतस्तु पञ्चमभवाऽथोत्पन्नसंज्ञा दशा
स्यादाधानदशाऽप्यतोऽष्टमभवा क्षेमान्महाख्या दशा ।
आसामेव दशावसानसमये मृत्युप्रदा स्यान्नृणां
स्वल्पानल्पसमायुषां त्रिविधपञ्चर्क्षेशदायान्तिमे ॥ १६ ॥

16. Which is the 5th nakshatra from the Janma nakshatra? The Mahadasha coming from such counting is known as Utpanna Mahadasha. Count the 8th nakshatra from the Janma nakshatra. The Mahadasha commencing from this nakshatra is known as Adhana dasa. Similarly the dasa commencing from the 4th nakshatra from the Janma nakshatra is known as Kshema dasa.

If all these three dasas operate at the same time (year, month,etc.), that period may cause the death of the native. The third

dasa for the Alpayu class, the 5th dasa for the Madhyayu class and the 7th dasa for Deerghayu class are considered as maraka dasas (death inflicting dasas).

Nisarga dasa

एकं द्वे नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-
च्चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः-
स्वैः स्वैः पुष्टफला निसर्गजनितैः पंक्तिर्दशायाः क्रमा-
दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥ १७ ॥

17. The years of dasa allotted in Naisargika dasa to the various planets are as follows—The Moon 1 Year, Mars 2 Years, Mercury 9 years, Venus 20 years, Jupiter 18 years, the Sun 20 years, Saturn 50 years. According to Yavanas the Lagna dasa is included in the 50 years of Saturn dasa. This is not accepted by others. A well placed planet in a nativity produces favourable effects while the effects of the one adversely placed will not be auspicious. The dasas play their part in the order given here according to the natural strength of the planets concerned.

Amsa dasa

लिप्तीकृत्य भवेद्ग्रहं स्वखजिनैस्तांच्छेष्टमायुष्कला
आशाखाश्विहृताब्दमासदिवसाः सत्योदितेंऽशायुषि ।
वक्रिण्युच्चगते त्रिसङ्गुणमिदं स्वांशत्रिभागोत्तमे
द्विघ्नं नीचगतेऽर्धमप्यथ दलं मौढ्ये सितार्कौ विना ॥ १८ ॥

18. Convert the rasi, degree and minutes into minutes. Divide that by 2400. The remainder indicates the Ayush kala, yielded by the planet. Divide these Ayuskalas by 200. The quotient will represent the number of years. Multiply the remainder by 12 and divide the product by 200. The quotient = months. The remainder should be multiplied by 30 and the product should be divided by 200. Quotient =days. This is the view of Satyacharya. If a planet is in his sign of exaltation or retrograde the years, months and days yielded by him should be trebled. If the planet be in his own navamsa, decanate or Vargottama the years, months and days yielded by him should be doubled. If the planet be in his sign of debilitation or eclipsed, the years, months and days yielded by him should be reduced to half. But this procedure of reduction of the dasa period of eclipsed planets does not apply to Venus and Saturn.

सर्वार्द्धत्रिकृतेषुषण्मितलवह्रासोऽसतामुत्क्रमा-
द्विःफात्सत्सु दलं तदा हरति बल्येको बहुष्वेकभे ।
त्र्यशोनं रिपुभे विना क्षितिसुतं सत्योपदेशे दशा
लग्नस्यांशसमा बलिन्युदयभेऽस्यात्रापि तुल्यापि च ॥ १९ ॥

19. When malefic planets occupy the 6 houses counted backwards from the 12th, the whole, a half, a third, a fourth, a fifth and sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incured in the case of malefic ones. When several planets are in a house, only the strongest of them causes a reduction in Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according to Satyacharya's view corresponds to the number of navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

सत्योपदेशो वरमत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।
आचार्यकं त्वत्र बहुघ्नतायामेकंतु यद्भूरि तदेव कार्यम् ॥ २० ॥

20. The rule of Satyacharya is prefered (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarantable by a series of multiplications. The dictim of Acharyas (Satya and others) is the following.

(1) When several multiplications crop up, only one that is the hirhest, to be gone through.

For instance when a planet is in his own house, and in his exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.

(2) Again, when there are several reductions applicable, only one, that the greatest should be made.

For instance a planet may be in an inimical sign and may be eclipsed by the Sun, it is enough if the reduction by half i.e. Astangata reduction be made.

(This verse is from Brihat Jataka Chapter 13).

Pindayur Dasa

धेयं शूर शके श्रियं स्मय परे निद्राः समा भास्करात्
पिण्डाख्यायुषि पूर्ववच्च हरणं सर्वं विदध्यादिह ।

लग्ने पापिनि भं विनोदयलवैर्विघ्नं नताङ्कैर्हृतं
त्याज्यं सौम्यनिरीक्षितेऽर्धमृणमत्रायुष्यभिज्ञा विदुः ॥ २१ ॥

21. If the Sun and other planets are in their deep exaltation, the number Pindayurdaya Year allotted them are as follows—The Sun 19, The Moon 25, Mars 15, Mercury 12, Jupiter 15, Venus 21, and Saturn 20. All the reductions should be gone through as before. When a malefic planet is posited in the lagna, take only the degrees, minutes etc., indicating the lagna leaving out the signs. Multiply the total ayus by this and divide by 300. The whole Ayurdaya should be reduced by this result. If the lagna be aspected by a benefic, the period to be reduced will be only half of the above result. So say those well versed in Ayurdaya system.

लग्न दशामंशसमां बलवत्यंशे वदन्ति पैण्डाख्ये ।
बलयुक्तं यदि लग्नं राशिसमैवात्र नांशोत्था ॥ २२ ॥

22. In the Pindayurdaya system when Amsa (lagna navamsa) is stronger the lagna ayus (or lagna dasa) corresponds to the lagna navamsa. When lagna (sign) is strong, the number of years for lagna corresponds to the number signified by the sign etc., counted from Aries and not the lagna navamsa.

हरणं नीचेऽर्द्धमूणं स्यात्पूर्णं प्रोक्तवर्षमुच्चगृहे ।
पैण्डादौ द्व्यन्तरगे प्राज्ञैस्त्रैराशिकं चिन्त्यम् दयश्च । ॥ २३ ॥

23. The years assigned to the several planets in verse 21 are to be adopted in full when they are in exaltation. When a planet is in his point of debilitation, the period assigned to him is reduced by half; when he occupies an intermediate position, the reduction is to be proportionate, say the wise.

पैण्डाख्यमायुर्ब्रुवते प्रधानं मणित्थचाणक्यमयादयश्च।
एतत्र साध्वित्यवदद्भदन्तो वराहसूर्यस्य तथैव वाक्यम् ॥ २४ ॥

24. The Pindayurdaya system is advocated as the best by Manitha, Chanakya, Maya and others. But Satyacharya has pronounced this method to be faulty and Varahamihara has also made similar pronouncement.

सूर्यादिकानां स्वमतेन जीवशर्मा स्वरांशं परमायुषोऽत्र ।
अस्यापि सर्वं हरणं विधेयं पूर्वोक्तवल्लग्नदशामपीह ॥ २५ ॥

25. Jeevasharma lays down in according with his own doctrine that the maximum period of life given by each planet from the Sun onwards is 1/7th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The lagna Ayur should be calculated in the same way as in the other system.

नृणां द्वादशवत्सरा दशहता ह्यायुः प्रमाणं परै–
साख्यातं परमं शनेस्त्रिभगणं यावत्परैरीरितम् ।
कैश्चिच्चन्द्रसहस्रदर्शनमिह प्रोक्तं कलौ किन्तु य–
द्वेदोक्त शरदः शतं हि परमायुर्दायमाचक्ष्महे ॥ २६ ॥

26. The full period of life in the case of men has been declared as 120 years (12 × 10) by some. There are others who have stated that the full period will be the time taken by Saturn to make 3 complete revoluation (in his orbit). There is a third school according to which the full life period of man is the time taken by the Moon for making 1000 revolutions. But we are of the opinion that the full period of man's life in this kaliyuga is only 100 years as stated in the Vedas.

लग्ना दित्येन्दुकानामधिकबलवत स्याद्दशादौ ततोऽन्या
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
बह्वायुर्वर्षदातुः प्रथममिनवशाच्चोदितस्याब्दसाम्ये
वीर्यं किन्त्वत्र सन्धिग्रहविवरहतं भावसन्ध्यन्तराप्तम् ॥ २७ ॥

27. Of the lagna, the Sun and the Moon whichever is strongest will have his dasa first. Then will come the dasa of the planet in kendra and other position. When several occupy any one these positions the preference will be given to the planet who predominates in strength. When they happen to be equal in strength, that who gives longer period, in years of Ayurdaya will have his turn first. When there is equality even in regard to the number of years of Ayurdaya of the planets, that who rises first after being eclipsed by the Sun, gets his dasa prior to others.

If such planets should, however, chance to have equal strength, equal Ayurdaya and equal rising after their conjunction with the Sun, then the planet which is anterior in the general order of precedence among the significations would rule the dasa in question, and this general order of procedure is usually taken to the (1) the lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying his position by the distance of the planet from his nearest Bhava-Sandhi and dividing the product by the distance between the Bhavamsa and one of its Sandhis.

अंशोद्भवं लग्नबलात्प्रसाध्यमायुश्च पिण्डोद्भवमर्कवीर्यात् ।
नैसर्गिकं चन्द्रबलात्प्रसाध्यं ब्रूमस्त्रयाणामपि वीर्यसाम्ये ॥ २८ ॥

28. Amsayurdaya is to be calculated upon the predominance in strength of the lagna. Pindayurdaya upon the Sun's superiority in strength and Naisargikayurdaya when the Moon's power is strongest. We shall now state what should be done when the three (lagna, the Sun and the Moon) are of equal strength.

तेषां त्रयाणामिह संयुतिस्तु त्रिभिर्हृता सैव दशा प्रकल्प्या
वीर्ये द्वयोरैक्यदलं तयोः स्याच्चेज्जीवशर्मायुरमी बलोनाः ॥ २९ ॥

29. Add the three Ayurdays and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasharma for finding out the Ayurdaya.

कालचक्रदशा ज्ञेया चन्द्रांशेशे बलान्विते ।
सदा नक्षत्रमार्गेण दशा बलवती स्मृता ॥ ३० ॥

30. Kalachkra dasa system has to be resorted to only when the lord of the navamsa occupied by the Moon is strong. The dasa calculation as per nakshatra method is always considered as the best.

समाः षष्टिर्द्विघ्ना मनुजकरिणां पञ्च च निशा
हयानां द्वात्रिंशत्खरकरमयोः पञ्चककृतिः ।
विरूपा साप्यायुर्वृषमहिषयोर्द्वादश शुनां
स्मृतं छागादीनां दशकसहिताः षट् च परमम् ॥ ३१ ॥

31. The full period of life in the case of man and elephant is given as 120 years and 5 days while in horses it is 32 years. It is 25 years in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 years for sheep and like.

ये धर्मकर्मनिरता विजितेन्द्रिया ये
ये पथ्यभोजनजुषो द्विजदेवभक्ताः ।

लोके नरा दधति ये कुलशीललीलां
तेषामिदं कथितमायुरुदारधीभिः ॥ ३२ ॥

32. This Ayus span of life has been declared by wise men with respect to only those who are engaged in the practice of various actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Vedic class and the gods and who preserve the landmark of character and conduct peculiar to their high family.

Notes—This chapter is based entirely on the translation of this chapter of Phaladeepika by Shri V. Subrahmanya Sastri.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां कालचक्रदशादि नाम द्वाविंशोऽध्यायः

Thus ends the twenty second chapter on "Kalachakra Dasa etc" in Phaladeepika composed by Mantreswara.

॥ त्रयोविंशोऽध्यायः ॥

Chapter 23

अष्टकवर्गः

Ashtakavarga

The planets are always round the orbit influencing persons favourably and unfavourably. These influences are known as transit effects. Generally the transit effects are gauged from the sign in which the Moon is posited, for example, there is inauspicions effect of the transit of Jupiter in the 4th house and 6th house from the Moon while his transit to the 5th house from the Moon produces auspicious effects.

In the consideration of transit effects the planet's natal position remains the same. It is only when the transit effects are to be ascertained their present position is taken into account. This information is available in Panchanga or Ephemeris. As has been said ahove, it is usual to assess the transit effects of a planet from his position from the Moon. The question arises as to whether Jupiter who gives evil effects from his position from the Moon but if Jupiter is well placed from the other planets in the natal chart, will he still produce the same evil effects. Take the reverse of it. Suppose that Jupter in his transit is at an auspicious place from the natal Moon but is not in auspicious position from the natal Sun, Mars, Mercury, Jupiter, Venus and Saturn and the Lagna. Will the Jupiter be treated as auspicious? The intention of mentioning all this is that there is a system under which the effects of planets are ascertained by the position in transit not only from their position from the Moon but also with reference to the Lagna and all other planets with reference to their placement in the natal chart. This is called the Ashtakavarga System.

Ashtaka means eight. These eight are the Lagna and the seven planets. The planet which is in an auspicious position from more of the eight viz., Lagna and the seven planets should be considered beneficial in his effects.

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलाभ्युपलब्ध्यै ।
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥ १ ॥

1. In order to ascertain the good and had effects by the several planets in their transit through the signs of the Zodiac, the Ashtakavarga system has been very highly spoken of the great sages and I now set forth the mode of accomplishing it.

Notes—The meaning of Ashtakavarga is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and the Lagna (8 things). So is the combination of benefic and malefic dots in a native's chart with reference to these 8 planets (here Lagna is also treated as a planet).

आलिख्य सम्यग्भुवि राशिचक्रं ग्रहस्थितिं तज्जनप्रवृत्ताम् ।
तत्तद्ग्रहर्क्षात्क्रमशोऽष्टवर्गं प्रोक्तं करोत्यक्षविधानमत्र ॥ २ ॥

2. In the ancient times the Rasi chakra etc., were drawn on the ground and the places where dots are to be indicated were shown by placing beads but now we use pen and paper and dots are marked at the places where beads are to be placed. Although in the verses the word 'beads' has been used, we in own translation replace 'beads' with 'dots' or bindus.

Draw a horoscope on a paper and place the all seven planets at their appropriate positions. Suppose we have to prepare Ashtakavarga chakra of the horoscopoe given below. Rahu and Ketu being shadowy planets have no place in the Ashtakarvarga chart. First we will describe how the Sun's Ashtakavarga is prepared.

MOON	SAT RAHU		
			L
MERC	SUN VEN MARS	JUP KETU	

पुत्रीवसाहिधनिकेऽर्ककुजार्कजेभ्यो
मुक्ताळके सुरगुरोर्भृगुजात्तथाश्रीः ।
ज्ञाद्रोमतीधनपरा रविरिष्टदोऽब्जा–
न्नीतोन्नयेप्युदयभाल्लघुतान्नपात्रे ॥ ३ ॥

The Sun's Ashtakavarga

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3. With reference to Ashtakavarga the Sun has been declared highly auspicious in 1-2-4-7-8-9-10-11 position from himslef. Mark bindus in 1-2-4-7-8-9-10-11 places. The Sun is auspicious in 3-6-10-11 positions from the Moon, in 1· 1-2-4-7-8-9-10-11 positions from Mars and Saturn, in 5-6-9-11 positions from Jupiter, in 6-7-12 positions from Venus, in 6-9-10-11 and 12 positions from Mercury and in 3-4-6-10-11-12 from the Lagna. The other positions may be treated as inauspicious.

By marking bindu at the positions we will get the Sun's Ashtakavarga. The total number of bindus is 48 detailed as under— From the Sun 8, from the Moon 4, from Mars 8, from Mercury 7, from Jupiter 4, from Venus 3, from Saturn 8, and from the Lagna 6.

गीतासौ जनके रवेः कलितसान्निष्के तुषारद्युतेः
भौमाच्छ्रीगुणिते धनस्य युगवन्मासाब्दनित्ये बुधात् ।
जीवात्कौरवसस्वनस्य भृगुजाद्गूढात्मसिद्धाज्ञया
मन्दाद्बाणाचये तनोर्गतिनये चन्द्रः शुभो गोचरे ॥ ४ ॥

Moon's Ashtakavarga

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4. The Moon is auspicious in 3-6-7-8-10-11 positions from the Sun, in 1-3-6-7-10-11 positions from herself, in 2-3-5-6-9-10-11 positions from Mars, in 3-4-5-7-8-10-11 positions from Mercury, in 1-2-4-7-8-10-11 Jupiter in 3-4-5-7-9-10-11 positions from Venus, in 3-5-6-11 positions from Saturn and in 3-6-10-11 positions from the Lagna. The total of the number of auspicious bindus comes to 49 as detailed below : –

From the Sun 6, form the Moon 6, from Mars 7, from Mercury 8, from Jupiter 7, from Venus 7, from Saturn 4 and from the Lagna 4.

तीक्ष्णांशोगणितानके शिशिरगोलांक्षाय भूमेः सुतात्
पुत्रीवासजनाय चन्द्रतनयाद्रोमेतके गीष्पतेः ।
तत्राकारि सितात्तदा कुरुशनेः कोवासदाधेनुको
लग्नात्खात्कलितं नयेत् क्षितिसुतः क्षेमप्रदो गोचरे ॥ ५ ॥

Mars Ashtakavarga

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5. Mars is benefice in 3-5-6-10-11 positions from the Sun, in 3-6-11 positions from the Moon, in 1-2-4-7-8-10-11 positions from himself, in 3-5-6-11 positions from Mercury, in 6-8-11-12 positions from Jupiter in 6-8-11-12 postions from Jupiter, in 6-8-11-12 positionsfrom Venus, in 1-4-7-8-9-10-11 positions from Saturn and in 1-3-6-10-11 positions from the Lagna.

The total number of benefic bindus received by Mars are 39 as detailed below:[From the Sun 5, from the Moon 3, from himself 7, from Mercury 4, from Jupiter 4, from Venus 4, from Saturn 7, and from the Lagna 5.

सौम्याद्योगशतं धनैः कुरुरवेर्मेषाधिकश्रीर्गुरोः
तेजो यत्र यमारयोः पुरवसंदिग्धेनये भार्गवात् ।
पुत्रो गर्भमहान्धके परभृतां दानाय लग्नात्सुधा-
मूर्तेः प्रावृषि जानकी शशिसुतस्वत्वत्र स्थितश्चेच्छुभः ॥ ६ ॥

Mercury's Ashtakavarga

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6. Mercury is benefic in 5-6-9-11-12 places from the Sun, in 2-4-6-8-10-11 places from the Moon, in 1-2-4-7-8-9-10-11 places from Mars, in 1-3-5-6-7-10-11-12 places from himself, in 6-8-11-12 places from Jupiter, in 1-2-3-4-5-8-9-11 places from Venus, in 1-2-4-7-8-9-10-11 places from Saturn and in 1-2-4-6-8-10-11 places from the Lagna.

The total number of benefic bindus received by Mercury is 54 detailed as under:

From the Sun 5, from the Moon 6, from Mars 8, from himself 8, from Jupiter 4, from Venus 8, from Saturn 8 and from the Lagna 7.

मार्तण्डात्करलाभसज्जघनिके चन्द्राद्रुमेसाळिके
भौमात्किं प्रभुसूदनाय कुरवः शिक्षाघनाढ्ये बुधात् ।
पुत्री गर्भसदानके सुरगुरोः स्वल्लक्ष्मिचन्द्रे शनेः
श्रीमन्तो धनिकाः सितात्करिविशेषे सिद्धिनित्यं तनोः ॥ ७ ॥

Jupiter's Ashtakavarga

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7. Jupiter is benefic in 1-2-3-4-7-8-9-10-11 places from the Sun, in 2-5-7-9-11 places from the Moon, in 1-2-4-7-8-10-11 places from Mars, in 1-2-4-5-6-9-10-11 places from Mercury, in 1-2-4-5-6-9-10-11 places from himself, in 2-5-6-9-10-11 places from Venus, in 3-5-6-12 places from Saturn and in 1-2-4-5-6-7-9-10-11 places from the Lagna.

The total number of benefic bindus received by Jupiter is 56 as detailed below.

From the Sun 9, from the Moon 5, from Mars 7, from Mercury 8, from himself 8. from Venus 6, from Saturn 4 and from the Lagna 9.

जात्यां श्रीस्तु रवेर्विधोः पुरगवामन्दोळिपुत्र तनोः
पौरे लाभमदाळिके कुरुलवं मोहे धनेढ्ये भृगोः ।
लोमस्ताळिपरे कुजाद्रविसुताद्गर्भे महाब्धौ नये
ज्ञाल्लक्ष्मीचुळके गुरुर्मदघनाढ्योऽसौ भृगुः सौख्यद ॥ ८ ॥

Ashtakavarga of Venus

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8. Venus is benefic is 8-11-12 places from the Sun, in 1-2-3-4-5-8-9-11-12 places from the Moon, in 3-4-6-9-11-12 places from Mars, in 3-5-6-9-11 places from Mercury, in 5-8-9-10-11 places from Jupiter, in 1-2-3-4-5-8-9-10-11 places from himself, in 3-4-5-8-9-10-11 places from Saturn and in -2-3-4-5-8-9-11 places from the Lagna.

Thus the total number of benefic bindus received by Venus is 52 as detailed below:

From the Sun 3, from the Moon 9, from Mars 6, from Mercury 5, from Jupiter, 5, from himself 9, from Saturn 7 and from the Lagna 8.

रवेर्यात्रावीथीजनय शशिनो लक्षय शनेः
गुणेस्तुल्यो भोमाद्गणितनिकरोसौ शुभकरः ।
शताकारे जीवात्तदघनपरे ज्ञादुदयभात्
कलाभूतानम्ये भृगुज चयखे सूर्यतनयः ॥ ९ ॥

9. Saturn is benefic in 1-2-4-7-8-10-11 places from the Sun, in 3-6-11 places from the Moon, in 3-5-6-10-11-12 places from Mars, in 6-8-9-10-11-12 places from Mercury, in 5-6-11-12 places from Jupiter, in 6-11-12 places from Venus, in 3-5-6-11 places from himself and in 1-3-4-6-10-11 places from the Lagna.

Saturn's Ashtakavarga

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Thus the total number of benefic bindus obtained by Saturn is 39 as detailed below :

From the Sun 7, from the Moon 3, from Mars 6, from Mercury 6, from Jupiter 4, from Venus 3, from himself 4 and from the Lagna 6.

Note- In the above Ashtakavargas where the benefic bindus have been marked the planet will produce good effects while transiting the house concerned. It will produce evil effects when transiting the houses without benefic Bindus. For example, when Saturn in the course of his transit passes through 1-2-4-7-8-10-11 places from the Sun, he produces benefic effects. In the example horoscope, the Sun is in Scorpio, therefore, from the Sun 1 Scorpio, 2 Sagittarius, 4 Aquarius, 7 Taurus, 8 Gemini, 10 Leo and 11 Virgo are favourable places for the transit of Saturn. He will not produce benefic effects while transiting other places viz, Aries, Cancer, Libra, Capricorn and Pisces. The same should apply to the other planets including the Lagna. The number of benefic bindus has also its significance.

The planet will produce full benefic effects while passing through the house with 8 benefic bindus. He will produce adverse effects where there are no benefic bindus. When there are four benefic bindus, in respect of four planets, the effects will be benefic and in respect of the other four, the effects will be adverse (8th include the Ascendant). In the Ashtakavarga of Saturn shown above, there are seven benefic bindus in Leo. That sign proves adverse from Venus for the transiting Saturn. It will be seen from the example birth chart that Venus is in Scorpio and from him the benefic places for Saturn are 6-11-12. Leo is 10th from Scorpio. It is on this account in the Saturn's Ashtakavarga he acquires 10 benefic bindus, as these are benefic dots for the transiting Saturn from the Sun, the Moon, Mars, Mercury, Jupiter, Saturn and the Lagna. Quite good results will accrue because of 7 bindus. The sign which contains only 1 benefic Bindu, the Saturn while in transit to that sign will produce very adverse effects. Medium effects may be expected in case of 4 benefic bindus. Increasingly good effects may be expected when there are 4 or more benefic bindus and increasingly bad effects from signs containing less than 4 bindus.

इति निगदितमिष्टं नेष्टमन्यद्विशेषा–
दधिकफलविपाकं जन्मिनां तत्र द्द्यु:
उपचयगृहमित्रस्वोच्चगै: पुष्टमिष्टं
त्वपचयगृहनीचरातिगैर्नेष्टसम्पत् ॥ १० ॥

10. As explained in the notes above the planets produce good or bad effects as the case may be, which ever may preponderate in the Ashtakavarga calculations from the signs they occupy at the time of birth; but two things are to be kept in mind—

(a) If a planet in course of transit passes through his own sign, his sign of exaltation, his friend's sign or an upachaya house, he causes reduction in the evil effects and enhancement of the benefic effects.

Notes—For example in course of his transit a planet in his own sign, sign of exaltation. friend's sign or upachaya house, which contains only 3 benefic bindus the bad effects will be substantially neutralised. If there be 5 benefic bindus, the auspicious results will be enhanced.

(b) If a planet in course of his transit passes through his sign of debilitation, enemy's sign or Anupachaya, producing evil effects because of insufficient benefic bindus, these effects will be enchanced by such a transit. If there are adequate number of benefic bindus or more expected to produce good effects, these good effects will be reduced by such a transit.

कृत्वाष्टवर्गं द्युसदा क्रियादिष्वक्षैर्विहीने मृतिरेकबिन्दोः ।
नाशो व्ययो भीतिभयार्थनारीश्रीराज्यसिद्धिः क्रमशः फलानि ॥ ११ ॥

11. When all the Ashtakavargas have been prepared it should have been seen how many bindus the various signs contain. The native may suffer loss of his life if the particular planet in course of his transit passes through with no bindu. The effects according to the author in accordance with the number of bindus will be as under:—

1.	Bindu	–	Destruction or loss
2.	Bindus	–	Expenditure
3.	Bindus	–	Fear
4.	Bindus	–	Accomplishment of the desired object
5.	Bindus	–	Acquisition of a beautiful wife
6.	Bindus	–	Gain of wealth or property
7.	Bindus	–	Acquisition of a kingdom or high government position.

तादृग्रहाधिष्ठितसर्वराशींस्तत्संज्ञितं लग्नमिति प्रकल्प्य ।
तेभ्यः फलान्यष्टविधान्यभूवंस्तत्तद्गृहाद्भाववशाद्वदन्तु ॥ १२ ॥

12. The various signs occupied by the planets at the time of birth should be treated as Lagnas and benefic bindus should be compounded in 8 ways due to the countings by houses from the each of the seven planets and the Lagna and effects should be assessed of the various houses counted from that planet on the basis of bindus they contain.

Notes—For example in the Sun's Ashtakavarga, the Sun is in Scorpio. According to the author this should be treated as the Lagna as shown below:

0	000	00000 00	0000
00000			0000
000			00000
0000	L 00000	0000	000

When the Sun in the course of his transit passes through a house containing 4 or more bindus, benefic effects may be expected. Thus when the Sun transits Taurus which contains 7 bindus, excellent results will be produced in respect of that house (which counted from the Sun will be the house of marriage conjugal life etc.). There is only one bindu, in the house 5th from the Sun. The transit of the Sun to that house will cause trouble in respect of children, stomach, disorders, mental worry etc.

तत्तद्ग्रहर्क्षांशकतुल्यभांशस्थिता ग्रहाश्चारवशादिदानीम् ।
तथैव तद्भावसमुत्थितानि फलानि कुर्वन्ति शुभाशुभानि ॥ १३ ॥

13. This verse explains as to when a planet will r$_{00}$duce good or bad effects of a house according to the number of bindus it contains.

Note the sign and navamsa occupied by a planet at birth. When the planet in the course of his transit passes through so much distance in that house, he produces the effects of that house good or bad as the case may be.

Note — For example in the example horoscope the longitude of Jupiter is 14 degrees. In the Jupiter's Ashtakavarga, Virgo contais 7 bindus. Jupiter in the course of his transit to Virgo will produce good effects due from the number of bindus when he has traversed 14 degrees in that sign.

कृतेऽष्टवर्गे सति कारकर्क्षाद्यद्भावमुक्ताङ्कमुपैति खेटः ।
तद्भावपुष्टिं सशुभोऽशुभो वा करोत्यनुक्ते विपरीतमेव ॥ १४ ॥

14. After the preparation of the Ashtakavarga of any planet, it should be seen which house contains the highest number of bindus and what house it is from the house occupied by the karaka planet which is to be treated as the Lagna or the first house. When a planet—malefic or benefic in the course of his transit passes through that house, he enchances its good effects. The reverse will be the case when the planet in the course of his transit passes through a house containing few or no benefic bindus.

एकत्र भावे बहवो यदानीमुक्ताङ्कगाश्चारवशाद्व्रजन्ति ।
पुष्णन्ति तद्भावफलानि सम्यक्तत्कारकात्तत्तनुपूर्वभावे ॥ १५ ॥

15. When a number of planets in course of their transits pass through a house containing a good number of benefic bindus in the Ashtakavarga of a planet, they produce substantially good results of the house, the countig being reckoned from the house occupied by the karaka planet whose Ashtakavarga is under consideration. The previous verse gives the time of position of benefic bindus in a house. We give below the Prastar Ashtakavarga of Saturn

Ashatakavarga chakra of Saturn

	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	CAP	AQR	PSC
Saturn			0		0	0					0	
Jupiter					0	0					0	0
Mars	0				0	0	0			0		0

Sun		0	0		0	0		0	0		0	
Venus	0	0				0	0					
Mercury		0		0	0	0	0	0				
Moon		0			0					0		
Lagna		0	0		0		0	0		0		
	2	4	3	1	7	6	4	3	1	3	3	2

Saturn remains in a sign for $2^1/_2$ years. When will he produce his good or bad effects. One way to find out this has been given in verse.

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।
भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाहुरन्ये ॥ १६ ॥

आलिख्य चक्रं नव पूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।
प्रस्तारकं षण्णवतिप्रकोष्ठं पङ्क्त्यष्टकं चाष्टकवर्गजं स्यात् ॥ १७ ॥

होराशशीबोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।
याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्बिन्दुफलप्रदाः स्युः ॥ १८ ॥

राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।
कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥ १९ ॥

16-19. To ascertain the same draw a table of 96 squares and suppose we have to find out the effects of Saturn's transit, prepare a table for Saturn as given above. It has been stated that in preparing Saturn's Ashtakavarga benefic bindus will fall in 1-2-4-7-10-11 house from the Sun. The Sun is in Scorpio, so from Scorpio the 1-2-4-7-10-11 houses will fall in Sagittarius, Aquarius, Taurus, Gemini,Leo and Virgo. Put benefic bindus in these places. Similar benefic bindus should be placed. Saturn Ashtakavarga has to be prepared in this manner.

Divide sign into 8 divisions. Each division will be of 3 degrees and 45 minutes. Whatever be the sign the first division belongs to Saturn. Thus Saturn is the lord of the first division of 3 degrees and 45 minutes. The 2nd, 3nd, 4th, 5th, 6th 7th and 8th divisions are owned by Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the Lagna. This is why in the above Saturn's Ashtakavarga the order of planets in the table is Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the Lagna. It will be seen that in Leo there are benefic bindus of Saturn, Jupiter, Mars, the Sun, Mercury and the Lagna. When Saturn in the course of his transit passes through these divisions, benefic effects will be produced. There will be adverse effects when Saturn passes through the division of Venus because his division is deviod of benefic bindus

This is the sense of the verses 16-19.

सर्वग्रहाणां प्रहितेऽष्टवर्गे तत्कालराशिस्थितबिन्दुयोगे ।
अष्टाक्षसंख्याधिकबिन्दवश्चेच्छुभं तदूने व्यसनं क्रमेण ॥ २० ॥

20. The Sarvashtakavarga containing the results of Ashtakavargas of all the planets is prepared by putting in each sign the sum total of all the figures in the seven Ashtakavargas. If a sign contains figures exceeding 28, the results of the transit in that sign will be auspicious. If the number of figures be less than 28, it should be understood that effects of transit of planets in the sign will produce danger or sorrow, the intensity of diversity being in proportion in the number.

Notes—We would better clarify this how the sarvashtakavarga is prepared. In accordance with the example the Ashtakavargas of the Seven planets, show the benefic bindus as under:—

The Sun's Ashtakavarga

1	3	7	4
5			4
3			5
4		4	3

The Moon's Ashtakavarga

	4	5	4
3			4
6			6 L
3	1		6

Mars Ashtakavarga

2	4	4	3
3			2
4			5
2	2	4	4

Mercury's Ashtakavarga

4	4	5	4
4			4
4			L5
5	5	4	6

Jupiter's Ashtakavarga

3	5	5	4
3			4
5			7
6	5	2	7

Ashtakavarga of Venus

3	4	3	6
6			5
4			5 L
3	4	5	4

Saturn's Ashtakavarga

2	2	4	3
3			1
3			7 L
1	3	4	6

Sarvashtakavarga

19	26	33	28
27			24
29			40 L
24	25	26	36

यावन्तस्तुहिनरुचेः शुभाङ्कसंस्था
यावन्तः शुभभवने हिमद्युतेर्वा ।
इत्थं तद्विदितमिहाधिके च तेभ्यः
स्वस्त्यूने विपदिति सूचितं परेषाम् ॥ २१ ॥

21. There are two principles laid down in this verse—

(1) If in the auspicious houses reckoned from the Moon, there be more than 28 benefic dots, such houses flourish, the houses are harmed if the benefic dots be less than 28.

(2) Note which houses reckoned from the Moon are occupied by benefic planets. If there be more than 28 benefic dots in such houses, their effects get promoted. The effects of the houses will cause damage if the benefic dots be less than 28.

कर्तुः स्वजन्मसमयावसथग्रहाणां कृत्वाष्टवर्गकथिताक्षविधानमत्र ।
[illegible]क्षयोगवशतः शुभराशिमासभावग्रहस्थितिषु कर्मशुभं विदध्यात् ॥ २२ ॥

22. The Ashtakavarga figures are to be computed according to rules prescribed in this chapter with respect to the positions of planets (existing) at the time of birth of any person, is that particular rasi, month, hour etc. signified by the sign containing the greatest number of benefic dots, one ought to get performed anything auspicious when the planets concerned transit those houses.

पापोऽपि स्वगृहस्थ श्चेद्भाववृद्धि
नीचारातिगृहस्थश्चेत्कुर्याद्भावक्षयं ध्रुवम् ॥ २३ ॥

23. The effects of the house will be promoted even if it be occupied by a malefic if such a planet be in his own house. If a planet be in his sign of debilitation or in his enemy's house, the house occupied by him will be damaged.

स्वोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि ।
सुस्थानपश्चेत् स्वोच्चस्थः पापी भावानुकूल्यकृत् ॥ २४ ॥

24. If a benefic planet happens to own a dusthana (6th, 8th, 12th) will destroy the house occupied by him even if he may be occupying his sign of exaltation. A malefic in exaltation will do good to the house occupied by him if he happens to own good houses.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां अष्टवर्गो नाम त्रयोविंशोऽध्यायः

Thus ends the twenty third chapter on "Ashtakavarga" in Phaladeepika composed by Mantreswara.

चतुर्विंशोऽध्यायः

Chapter 24

होरासारोक्तमष्टकवर्गफलम्

Effects of Ashtakavarga according to Horasara

Note—Horasara is a recognised work on Hindu Astrology written by Prithuyasas, son of Varahamihira. Its English translation done by Mr. R. Santhanam has been published by Ranjan Publications, the Publishers of this book.

अर्कस्थितस्य नवमो राशिः पितृगृहः स्मृतः ।
तद्राशिफलसंख्याभिर्वर्द्धयेच्छोध्यपिण्डकम् ॥ १ ॥

1. The 9th sign reckoned from the sign occupied by the Sun is called the house of father. Multiply the benefic bindus in that house by the figure denoting the Sodhyapinda.

Note—After the trikona and ekadhipatya reductions have been made in any Ashtaka Varga, the sum-total of all the remaining figures is called the sodhyapinda in that Ashtakavarga (vide verse 3 infra).

सप्तविंशहृताल्लब्ध नक्षत्रं याति भानुजे ।
तस्मिन् काले पितृक्लेशो भविष्यति न संशयः ॥ २ ॥

2. The figure so arrived at should be divided by 27. When Saturn passes through the nakshatra represented by that figure, in course of his transit, something untoward will happen to the father of the native.

तत्त्रिकोणगते वाऽपि पितृतुल्यस्य वा मृतिः
संयोगः शोध्यशेषाणां शोध्यपिण्ड इति स्मृतः ॥ ३ ॥

3. Or when Saturn in the course of his transit passes through the

nakshatra in trine to the nakshatra aforesaid, the death of the father or a similar elderly relation may be expected. The sum-total of the figures remaining after the 2 reductions is known a sodhyapinda.

लग्नात्सुखेश्वरांशेशदशायां च पितृक्षयः ।
सुखनाथदशायां वा पितृतुल्यमृतिं वदेत् ॥ ४ ॥

4. The death of the father takes place in the dasa of the lord of the navamsa in which the lord of the 4th house is posited. The same may happen to the father or a similar elderly relative of the native in the dasa of the lord of the 4th house.

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्द्धयेत् ।
द्वादशेन हताच्छेषराशिं याते दिवाकरे ॥ ५ ॥
तत्त्रिकोणगते वाऽपि मरणं तस्य निर्दिशेत् ।
एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥ ६ ॥

5-6. Add 8 to the sodhyapinda of the Sun's Ashtakavarga and divide the figure so arrived at by 12. When the Sun passes in the course of his transit through the sign represented by the remainder (counted from Aries) or its triangular sign, the death of the father may be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

चन्द्रात्सुखफलैः पिण्डं हत्वा सारावशोषितम् ।
शनौ याते मातृहानिः त्रिकोणर्क्षगतेऽपि वा ॥ ७ ॥

7. Multiply the number of benefic bindus in the sign 4th from the Moon, in the Ashtakavarga of the Moon, by the figure of the sodhyapinda in the Ashtakavarga of the Moon. Divide the product by 27. When Saturn in the course of his transit passes through the nakshatra represented by the remainder (counted from Aswini) or its triangular nakshatra, the death of the mother may be expected.

चन्द्रात्सुखाष्टमेशांशत्रिकोणे दिवसाधिपे ।
मातुर्वियोगं तन्मासे निर्दिशेल्लग्नतः पितुः ॥ ८ ॥

8. Note the position in navamsas of the lords of the 4th and the 8th houses from the Moon. The death of the mother of the native takes place, when the Sun in the course of his transit passes through a position triangular to those, the death of the mother may be expected.

Note the position of the navamsas of the lord of the 4th and the 8th houses from the Lagna. The death of the father takes place when the Sun in the course of his transit passes through a position triangular to these navamsa signs.

भौमात्तृतीयराशिस्थफलैर्भ्रातृगणं वदेत् ।
बुधात्सुखफलैर्बन्धुगुणं वा मातुलस्य च ॥ ९ ॥

9. In the Ashtakavarga of Mars, note the number of benefic bindus in the sign 3rd to the sign occupied by Mars. The native will have the same number of brothers.

In the Ashtakavarga of Mercury, note the number of benefic bindus in the house 4th to that occupied by Mercury. The native will have the same number of relations or maternal uncles.

गुरुस्थितसुतस्थाने यावतां विद्यते फलम् ।
शत्रुनीचग्रहं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥ १० ॥

10. In the Ashtakavarga of Jupiter, the number of children will be the same as the number of benefic bindus in the house 5th to that occupied by Jupiter. From that number take away as many benefic bindus of planets as are occupying inimical or depression houses. The remainder will represent the number of children the native may expect.

गुरोरष्टकवर्गे तु शोध्यशिष्टफलानि वै ।
क्रूरराशिफलं त्यक्त्वा शेषास्यात्मजाः स्मृताः ॥ ११ ॥

11. In the Ashtakavarga of Jupiter add up all the benefic bindus remaining after the trikona and ekadhipatya sodhana and from this sum deduct the number of bindus in the malefic signs. The number of the children the native will have will be represented by the remainder.

फलाधिकं भृगोर्यत्र तत्र भार्याजनिर्यदि ।
तस्यां वंशाभिवृद्धिः स्यादल्पे क्षीणर्थसंततिः ॥ १२ ॥

12. In the Ashtakavarga of Venus note the sign containing the largest number of benefic bindus. If the wife of the native be born in the direction of the quarter indicated by that sign, increase of progeny through her is assumed. If the number of benefic bindus be meagre, wealth or progeny through her will be poor.

शोध्यपिण्डं शनेर्लग्नाद्धत्वा रन्ध्रफलैः सुखैः ।
हृत्वावशेषभं याते मन्दे जीवेऽपि वा मृतिः ॥ १३ ॥

13. In the Ashtakavarga of Saturn, multiply the sodhyapinda figure by the number of benefic bindus in the house 8th from the Lagna and divide the product by 27. The death of the native may be expected when Jupiter or Saturn in the course of his transit passes through the nakshatra (counted from Aswini) indicated by the remainder.

लग्नादि मन्दान्तफलैक्यसंख्यावर्षे विपत्तिस्तु तथार्कपुत्रात् ।
यावद्विलग्नान्तफलानि तस्मिन्नाशोहि तद्योगसमानवर्षे ॥ १४ ॥

14. In the Ashtakavarga of Saturn add up the number of benefic bindus in the houses from the Lagna to that occupied by Saturn both inclusive. In the same way add up the benefic bindus in the houses from Saturn to the Lagna both inclusive. The years indicated by these figures will bring distress, danger or disaster to the native.

अष्टमस्थफलैर्लग्नात्पिण्डं हत्वा सुखैर्भजेत् ।
फलमायुर्विजानीयात्प्राग्वद्वेला तु कल्पयेत् ॥ १५ ॥

15. The figure indicating the sodhyapinda in the Ashtakavarga of Saturn be multiplied by the figure indicated by the number of benefic bindus in the 8th house form the Lagna. Divide the product by 27. The figure so arrived at will indicate total number of years of the longevity of the native. The time of death may be determined according to principles already described (see verse 13).

Trikona sodhana

त्रिकोणेषु तु यन्न्यून तत्तुल्यम् त्रिषु शोधयेत् ।
एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥ १६ ॥

भवनद्वयशून्ये तु शोधयेदन्यमन्दिरम् ।
समत्वे सर्वगेहेषु सर्वं संशोधयेत्तदा ॥ १७ ॥

16-17. *Note*—Now we come to the method of working out trikona sodhana. This is an important part of the ashtakavarga scheme. Before we come to what Shri Mantreshwara has said about it, we will acquaint the readers with some points which will facilitate the clear understanding of the trikona sodhana.

Aries, Leo and Sagittarius are triangular signs:
The other triangular signs are Aries, Virgo and Capricorn; Gemini, Libra and Aquarius and Cancer, Scorpio and Pisces.

We have already described how the Ashtakavarga is prepared there are seven Ashtakavargas viz., those of the Sun, the Moon, Mars, Mercury, Jupiter and Saturn. Trikona sodhana (rectification) is carried out in all the seven Ashtakavargas. For example, if we have to carry out trikona sodhana of the Sun's Ashtakavarga, we should note the number of benefic bindus in all the three triangular signs—Aries, Leo and Sagittarius.

There are 3 benefic bindus in Aries, 5 in Leo and 4 in Sagittarius.

There is great difference of opinion amongst the ancient learneds about the method of trikona sodhana. They are given below:

(1) The first view is that amongst the three signs deduct the figure of least number of bindus in a sign from the figures of bindus of the other two signs. In the Sun's Ashtakavarga Aries has 3 bindus, Leo 5 and Sagittarius 4. Amongst these three signs Aries has the least number of bindus. Deduct this from the figures of Leo's bindus viz., 5 i.e.. 5–3=2. Similarly deduct 3 from 4 the figure of bindus of Sagittarius, that is 4–3=1. In Aries there will be 3–3=0

Similarly in the next set of triangular signs Taurus, Virgo and Capricorn, Taurus has 7 bindus, Virgo 3 and Capricorn 3. Virgo and Capricorn has the least number of bindus. Thus as result of trikona sodhana Taurus will have 7–3=4 bindus, Virgo 3–3=0 bindus and Capricorn 3–3=0 bindus.

As regards Gemini, Libra and Aquarius, Gemini has 4, Libra 4 and Aquarius 5 in the Sun's Ashtakavarga. Gemini and Libra have the least number of bindus. Therefore as a result of trikona sodhana Aquarius will have 5–4=1, Libra 4–4=0 and Gemini 4–4=0 bindus.

SARVAŜHTAKAVARGA

Sun	3	7	4	4	5	3	4	5	4	3	5	1	48
Moon	4	5	4	4	6	6	3	1	3	6	3	4	49
Mars	4	4	3	2	5	4	4	2	2	4	3	2	39
Mercury	4	5	4	4	5	6	4	5	5	4	4	4	54
Jupiter	5	5	4	4	7	7	2	5	6	5	3	3	56
Venus	4	3	6	5	5	4	5	4	3	4	6	3	52
Saturn	2	4	3	1	7	6	4	3	1	3	3	2	39
Total	26	33	28	24	40	36	26	25	24	29	27	19	337

In the fourth set of triangular signs in the the Sun's Ashtakavarga, Cancer has 4, Scorpio 5 and Pisces 1. Pisces has the Least number of bindus. Therefore as a result of trikona sodhana, Cancer will be 4–1=3, Scorpio 5–1=4 and Pisces 1–1=0 bindus.

Thus the following principles are to be observed in trikona sodhana:—

(a) Of the three triangular signs, the figure of the sign having the least number of bindus, has to be deducted from the figures of all the signs and the remainder will represent the final rectified figure of the signs.

(b) No change is necessary in the figures of the other signs if one of the signs has 0 bindus.

(e) If the figures of all the three signs are the same, then that figure should be deducted from the feaures of all the seris, that result having been that all the signs will have Zero as remainders.

Above view is that of Parasara. Now we give another view in regard to trikona sodhana.

Suppose we have to do trikona sodhana in the Sun's Ashtakavarga. Aries has 3 bindus, Leo 5 and Sagittarius 4. The smallest figure is 3. Therefore according to this view the figures of all the three signs should be adopted as 3.

Taurus has 7 bindus, Virgo 3 and Capricorn 3. 3 being the smallest figure , this may be adopted for all the three signs.

In the Sun's Ashtakavarga, Gemini has 4, Libra 4 and Aquarius 5. 4 should be adopted for all these three signs.

Cancer has 4, Scorpio 5 and Pisces 1 bindus. Here the figure 1 should be adopted for all the three signs.

The above is the view of Shri Balabhadra as given in his book Hora Ratna.

Now we give the view of Shri Mantreshwara as laid down in verses 16-17.

(1) Of the three signs in a trikona group, find which sign contains the least number of benefic bindus. The figures in the other two sings should be reduced to that extent. If there be no bindus in any sign, no such reduction will be necessary in the other two signs of the triangular group.

(2) If there be no bindus in two of the signs of a group, remove

the figures in the third. When all the three signs of a group have the same number of bindus, remove all.

Notes—Here it will be relevant to quote the views of Jataka Parijat also (1) in the Ashtakavarga of any one of the Sun and other planets take the signs by the triangular groups (i) Aries, Leo, Sagittarius, (ii) Taurus, Virgo, Capricorn (iii) Gemini, Libra, Aquarius and (iv) Cancer, Scorpio and Pisces; and examine the benefic bindus in the 3 signs composing any group. if in any one sign of a group, the number of benefic bindus be less than that in each of the remaining two, or equal to that in each of the other two or be zero, the same will have to be substracted from the number of benefic bindus in each of the three signs of the group chosen.

(2) If a sign in a triangular group has the least number of bindus, the other two signs must have their benefic bindus altered into this least number. If a sign has no benefic bindus, the remaining signs of the same group will keep their figures unaltered. if all the signs of a triangular group have the same number of benefic bindus they must all be removed (i.e.,replaced by zero).

Ekadhipatya Sodhana

त्रिकोणशोधनं कृत्वा पश्चादैकाधिपत्यकम् ।
क्षेत्रद्वये फलानि स्युस्तदा संशोधयेत्सुधीः ॥ १८ ॥

18. Ekadhipatya sodhana should be undertaken after carrying out the trikona sodhana. When both the houses owned by a planet contain benefic bindus, then only this rectification would be called for.

ग्रहयुक्ते फलैर्हीने ग्रहभावे फलाधिके ।
ऊनेन सदृशन्त्वस्मिन् शोधयेद्ग्रहवर्जिते ॥ १९ ॥

19. Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic bindus than the number in the other, the figure in the latter is to be made equal to the former.

फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ।
सग्रहाग्रहतुल्यत्वे सर्वं संशोध्यमग्रहात् ॥ २० ॥

20. If one of the two signs owned by the same planet be occupied and has more benefic bindus than the other, remove the figure in the latter. If two signs only one of which is occupied, contain the same number of benefic bindus, the figure in the unoccupied sign should be removed.

उभाभ्यां ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ।
उभयोर्ग्रहसंयुक्ते न संशोध्यं कदाचन ॥ २१ ॥

21. If both the signs owned by a planet be unoccupied and have the same number of benefic bindus, the figures of both should be removed. If both the signs owned by a planet, be occupied by planets, no rectification will be necessary.

एकस्मिन् भवने शून्ये न संशोध्यं कदाचन ।
द्वावग्रहौ चेद्यन्यूनं तत्तुल्यं शोधयेद्द्वयोः ॥ २२ ॥

22. No rectification is called for if one of the two signs (whether occupied or unoccupied), contain no benefic dots. If both the signs be unoccupied and have an unequal number of benefic bindus the greater figure is to be replaced by the lesser one.

शोध्यावशिष्टं संस्थाप्य राशिमानेन वर्द्धयेत् ।
ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥ २३ ॥

23. The net figure after the two rectifications in the several signs are required to be multiplied each into its sign factors (Rasi mana). The net figures in the signs that are associated with the Sun and other planets are to be multiplied by the appropriate planetary factors (or Grahamana).

गोसिंहौ दशगुणितौ राशिग्रहगुणकारौ वसुभिर्मिथुनालिभे ।
वणिङमेषौ च मुनिभिः कन्यकामकरे शरैः ॥ २४ ॥

शेषाः स्वमानगुणिताः कर्किचापघटीझषाः ।
एते राशिगुणाः प्रोक्ताः पृथग्ग्रहगुणाः पृथक् ॥ २५ ॥

The multipliers of the signs and planets

25. The multipliers of the various signs are as under:

Aries	7	Libra	7
Taurus	10	Scorpio	8
Gemini	8	Sagittarius	9
Cancer	4	Capricorn	5
Leo	10	Aquarius	11
Virgo	5	Pisces	12

These are called sign or rasi multipliers. The multipliers in respect of the planets are different.

जीवारशुक्रसौम्यानां दशयसुसप्तेन्द्रियै क्रमाद्गुणिताः ।
बुधसंख्या शेषाणां राशिगुणाद्ग्रहगुणः पृथक्कार्यः ॥ २६ ॥

26. The multipliers of the various planets are as under :

Sun	5	Jupiter	10
Moon	5	Venus	7
Mars	8	Saturn	5
Mercury	5		

The multiplication by the planet or Graha factors should be effected separately and should be treated as distinct from the sign or rasi. Multiplication.

एवं गुणित्वा संयोज्य सप्तभिर्गुणयेत्पुनः ।
सप्तविंशहृताल्लब्धवर्षाण्यत्र भवन्ति हि ॥ २७ ॥

27. After multiplying and then adding the two products, the total should again be multiplied by 7 and divided by 27. The quotient obtained will be the Ayus (span of life) in years contributed by that planet.

द्वादशाद्गुणयेल्लब्धा मासाहर्घटिका क्रमात् ।
सप्तविंशति वर्षाणित मण्डलं शोधयेत्पुनः ॥ २८ ॥

28. The remainder multiplied by 12 and divided by 27 will indicate the months. The remainder after this operation should be multiplied by 30 and divided by 27 to get the days and to get the Ghatikas etc., 27 years constitute a mandala Some reductions have to be made further.

अन्योऽन्यमर्द्धहरणं ग्रहयुक्ते तु कारयेत् ।
नीचेऽर्द्धमस्तगेतऽप्यर्द्धहरणं तेषु कारयेत् ॥ २९ ॥

शत्रुक्षेत्रे त्रिभागोनं दृश्यार्द्धहरणं तथा ।
त्र्यंशोनहरणं भङ्गे सूर्येन्द्वोः पातसंश्रयात् ॥ ३० ॥

29-30. The period contributed by a planet has to be reduced as follows:

(1) By half if the planet is in conjuction with another planet.

(2) By half if the planet is in his sign of debilitation or combust.

(3) By one third if the planet occupies an inimical sign

(4) By one third if the planet occupies house in the visible half of the horizon.

(5) By one third if a planet gets defeated in planetary war or occupies a position within the Pata range of the Sun and the Moon.

बहुत्वे हरणे प्राप्ते कारयेद्दलवत्तरम् ।
पश्चात्तान् सकलान् कृत्वा वराङ्गेण विवर्द्धयेत् ॥ ३१ ॥

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।
पूर्ववद्दिनमासाब्दान् कृत्वा तस्य दशा भवेत् ॥ ३२ ॥

31-32. When several reductions have to be made in the case of a single planet, only one and that the greatest should be made. All the figures should then be added up and the sum total should be multiplied by 324.

The product should then be divided by 365. The quotient will be the correct rectified Ayus contributed severally by the planets and may be shown in years, months, days etc., and will be their dasa periods.

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।
अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ॥ ३३ ॥

33. The dasa periods of each of the serveral planets should be calculated in this manner. According to the author the method of calculating the dasa periods by the Ashtakavarga process is the best of all.

बालो बलिष्टो लवणागमोसुरो रागी मुरारिः शिखिरीन्द्रगाथया ।
भौमो गणेन्द्रो लघुंभावतासुरो गोकर्णरक्ता तु पुराणमैथिली ॥ ३४ ॥

रुद्रः परं गह्वरभैरवस्थली रागी बली भास्वरगीर्भगाचलाः ।
गिरी विवस्वान्बलवद्विवक्षया शूली मम प्रीतिकरोऽत्र तीर्थकृत् ॥ ३५ ॥

34-35. In the servashtakavarga the figures indicating the number of benefic Bindus in the 12 houses reckoned from—

(1)	The Sun are 3,3,3,3,2,3,4,5,3,5,7,2	=	43
(2)	The Moon 2,3,5,2,2,5,2,2,2,3,7,1	=	36
(3)	Mars 4,5,3,5,2,3,4,4,4,6,7,2	=	49
(4)	Mercury 3,1,5,2,6,6,1,2,5,5,7,3	=	46
(5)	Jupiter 2,2,1,2,3,4,2,4,2,4,7,3	=	36
(6)	Venus 2,2,3,3,3,4,4,2,3,4,3,4,3,6,3	=	40
(7)	Saturn 3,2,4,4,4,3,3,4,4,4,6,1	=	42
(8)	Lagna 5,3,5,5,2,6,1,2,2,6,7,1	=	45
	Total Sarvashtakavarga figure	=	537

सर्वकर्मफलोपेतमष्टवर्गकमुच्यते ।
अन्यथा बलविज्ञानं दुर्ज्ञेयं गुणदोषजम् ॥ ३६ ॥

36. The Ashtakavarga system considered as the most effective for all undertakings. There is no other way to determine the good or bad result of any of the event at any time.

त्रिंशाधिकफला ये स्यू राशयस्ते शुभप्रदाः ।
पञ्चविंशात्परं मध्यं कष्टं तस्मादधः फलम् ॥ ३७ ॥

37. The signs which have 30 or more benefic bindus always prove benefic. The effect will be medium or benefic for bindus between 25 and 30. The houses containing less than 25 will cause misery.

मध्यात्फलाधिकं लाभे लाभात्क्षीणतरे व्यये ।
यस्य व्ययाधिके लग्ने भोगवानर्थवान् भवेत् ॥ ३८ ॥

38. The native will acquire wealth and will be happy if in his nativity, the number of benefic bindus in the 11th house of the sarvashtaka-varga exceeds the number of bindus in the 10th house and the figure in the 12th less than that of the 11th, and the figure in the lagna more than that of the 12th.

मूर्त्यादि व्ययभावान्तं दृष्ट्वा भावफलानि वै ।
अधिके शोभनं विद्याद्धी दोषं विनिर्दिशेत् ॥ ३९ ॥

39. In whichever houses from the lagna to the 12th house the number of benefic bindus are more, good results may be expected in the course of the transits, when the number is less, only adverse effects will come to pass.

षष्ठाष्टमव्ययांस्त्यक्त्वा शेषेष्वेव प्रकल्पययेत् ।
श्रेष्ठराशिषु सर्वाणि शुभकार्याणि कारयेत् ।। ४० ।।

40. The principle laid down in the previous verse is applicable only to houses other than the 6th, the 8th and the 12th. All auspicious functions and ceremonies should be performed during the transits through the signs which contain greater number of benefic bindus

लग्नात्प्रभृति मन्दान्तमेकीकृत्य फलानि वै ।
सप्तप्रभिर्गणयेत् पश्चात्सप्तविंशहृतात्फलम् ।। ४१ ।।

तत्समानगते वर्षे दुःखे वा रोगमाप्नुयात् ।
एवं मन्दादिलग्नान्तं भौमराह्वोस्तथा फलम् ।। ४२ ।।

41-42 The figures in the houses reckoned from the Lagna to Saturn, both inclusive, should be added up and the figure so arrived at, be multiplied by 7 and the product be divided by 27.

The native will suffer from some calamity or disease in the year signified by the quotient. The same process may be adopted in regard to the houses reckoned from Saturn to the Lagna. This principle would also apply to Mars and Rahu and the years worked out by the method indicated above will bring adverse events for the native.

शुभग्रहाणां संयोगसमानाब्दे शुभं भवेत् ।
पुत्रवित्तसुखादीनि लभते नात्र संशयः ।। ४३ ।।

43. The year indicated by the figure obtained by (1) adding the number of benefic bindus in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the product by 27, will be the year when auspicious events will take place, such as, acquiring of issues, wealth and happiness.

संग्रहेण मया प्रोक्तमष्टवर्गफलं त्विह ।
तज्ज्ञैर्विस्तरतः प्रोक्तमन्यत्र पटुबुद्धिभिः ।। ४४ ।।

इति मन्त्रेश्वरविरचितायां फलदीपिकायां वर्गफलं नाम चतुर्विंशोऽध्यायः ।।

44. In this verse the author concludes to say that in this chapter he has described the effects due to Ashtakavarga. The same have been treated in greater detail in other works by the learneds in this divine science.

Notes—Readers are advised to refer to Brihat Parasara Hora Shastra and Jataka Parijata published by Ranjan Publications.

Mandi's position will be given in Hr/mn/sec after sunrise or sunset and we should erect a birth chart from that time instead of Lagna, mandi will be at the proper place
- for Yamakanta, Ardhaprahara & Kala same procedure except time is taken only from sunrise

पञ्चविंशोऽध्यायः

Chapter 25

गुलिकादिस्फुटं फलविचारश्च

Calculation of the positions of Gulika and other Upagrahas and their effects

नमामि मान्दिं यमकण्टकाख्यमर्द्धप्रहारं भुवि कालसंज्ञम् ।
धूमव्यतीपातपरिध्यभिख्यानुपग्रहानिन्द्रधनुश्च केतून् ॥ १ ॥

1. The author in this verse pays obeisance to all the upgrahas viz., (1) Mandi (Gulika), (2) Yamakantaka, (3) Ardhaprahara, (4) Kala, (5) Dhooma, (6) Patha or Vyatipati, (7) Paridhi, (8) Indra Dhanus and (9) Ketu or Upketu.

चरं रुद्रदास्यं घटं नित्यतानं शनिर्मान्दिनाड्यः क्रमेणार्कवारात् ।
अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशायां तु वारेश्वरात्पञ्चमाद्याः ॥ २ ॥

always malefic

2. When the duration of the day is 30 ghatikas, the positions of Mandi or Gulika on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6, 2 ghatikasa (from Sunrise) during day time. These figures have to be proportionately increased or diminished according to the duration of the day chosen is greater or less than 30 ghatikas. At night (from Sunset) the positions of the lord of the seven muhurtas are counted not from the lord of the week day chosen; but that of the 5th. The position of mandi at night will be different on the week days viz., at the end of 10, 6, 2, 26, 22, 18 and 14 respectively.

दिव्या घटी नित्यतनुः शनीनां चन्द्रे रुरुः स्याद्यमकण्टकस्य ।
अर्द्धप्रहारस्य भटो नटेन स्तनौ शनी चन्द्रशरौ जयज्ञः ॥ ३ ॥

3. The position of Yamakantaka during day time on week days is

always benefic

at the end of ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhapranara, at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18.

कालस्य फ़ेतं तनुरुद्रदिव्यं वन्धो नटस्तैरुसूर्यवारात् ।
एषां समं मान्दिवदेव तत्तन्नाड्या स्फुटं लग्नवदत्र साध्यम् ॥ ४ ॥

4. The position of Kala on the week days counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 13, 14, 10 and 6, respectively during day time. These figures have, as already stated for Mandi, to be proportionately changed and their exact positions fixed as in the case of Lagna.

धूमो वेदगृहैस्त्रयोदशभिरप्यंशै : समेते रवौ
स्यात्तस्मिन् वर्यतिपातको विगालिते चक्रादथास्मिन्युते ।
षड्भिभः परिवेष इन्द्रधनुरित्यरिमषच्युते मण्डला–
दत्यष्ट्यशयुतेऽत्र केतुरथथथ तत्रैकर्क्षयुक्तो रविः ॥ ५ ॥

5. The position of Dhuma is ascertained by adding 4 signs, 13° and 20' to the longitude of the Sun. The position of Vyatipata will be found if the longitude of Dhuma is substracted from 12 signs. The position of Paridhi (or Parivesha) can be found by adding 6 signs to the figure of Vyatipata. The position of Indra Dhanus (or Indra Chapa) is calculated by substracting longitude of Paridhi from 12 signs. The position of Upaketu is to be found out by adding 16 degrees and 40 minutes to the figure of Indra Dhanus. Upaketu increased by one sign wil give the longitude of the Sun.

Notes—We will illustrate the above by giving an example:

(1) Sun		7– 26	
add	+	4–13–20	
		0–9–20	Dhuma
(2) Subtract the figure of Dhuma from 12 signs		12– 0–0	
	–	0–9–20	
		11–20–40	Vyatipata
(3) Vyatipata		11–20–40	
+ 6 signs		6–0– 0	
		5–20–40	Paridhi
(4) Deduct Paridhi from 12 signs		12– 0–0	
	–	5–20–40	
		6– 9–20	Indra Dhanus
(5) Add 16°–40' to Indra Dhanus	+	16–40	
		6–26– 0	Upaketu
Add 1 sign to Upaketu	+	1–00– 0	
		7–26– 0	Sun

भावाध्याये पूर्वमेव मया प्रोक्तं समुच्चयम् ।
मुक्तानां यत्तदेवात्र वाच्य भावफलं दृढम् ॥ ६ ॥

6. In the chapter on 'houses' the effects of these have already been described in a collective manner. It is only the effects on the houses of those that have been left out there, will be described here in detail.

तथापि गुलिकादीनां विशेषोऽत्र निगद्यते
पूर्वाचार्यैर्यदाख्यातं तत्संगृह्य मयोदितम् ॥ ७ ॥

7. Nevertheless, some special effects of Gulika (Mandi) and other Upagrahas which have been described by the ancient learneds, are enumerated here in brief.

चोरः क्रूरो विनयरहितो वेदशास्त्रार्थहीनो
नातिस्थूलो नयनविकृतो नातिधीर्नातिपुत्रः।
नाल्पाहारी सुखविरहितो लम्पटो नातिजीवी
शूरो न स्यादपि जडमतिः कोपनो मान्दिलग्ने ॥ ८ ॥

8. If Gulika be in the Lagna, the native will be a thief, cruel and devoid of politeness. He will not be very fat. He will have defects in his eyes. He will have few issues and little intelligence. He will not take interest in the study of Vedas and Shastras. He will eat much but will be unhappy . He does not live long. He will be of angry temperament, stupid and a coward. He will be lustful and deprived.

न चाटुवाक्यं कलहायमानो न वित्तधान्यं परदेशवासी ।
न वाङ्न सूक्ष्मार्थविवादवाक्यो दिनेशपौत्रे धनराशिसंस्थे ॥ ९ ॥

9. If Gulika be in the 2nd house, the native will not have a pleasant manner of speech. He will be quarrelsome and will ever remain short of wealth and grain. He will mostly live away from his native place. He will not stick to his word and will be incapable of discussing things in which the use of intellect is necessary.

विरहगर्वमदादिगुणैर्युतः प्रचुरकोपधनार्जनसंभ्रमः ।
विगतशोकभयश्च विसोदरः सहजधामनि मन्दसुतो यदा ॥ १० ॥

10. If Gulika be in the 3rd house, the native will be greedy and voitable. He will generally like to lead a lonely life. He will be very fond of liquors. He will get little happiness from brothers and sisters.

He will be fearless and devoid of sorrow. He exhibits ostentation in the acquistion of wealth.

सुहृदि शनिसुते स्याद्बन्धुयानार्थहीन-
श्चलमतिखबुद्धिस्त्वल्पजीवी च पुत्रे ।
बहुरिपुगणहन्ता भूतविद्याविनोदी
रिपुगतगुलिके सच्छ्रेष्ठपुत्रः स शूरः ॥ ११ ॥

11. If Gulika be in the 4th house, the native will be without relations and wealth. He is deprived of comforts of conveyances.

If Gulika be in the 5th house, the native will be badly disposed and fickle minded. He will be short lived.

If Gulika be in the 6th house, the native takes interest in demonology. He will be brave and will vanquish his enemies. He will be blessed with a son possessing good qualities.

कलत्रसंस्थे गुलिके कलही बहुभार्यकः ।
लोकद्वेषी कृतघ्नश्च स्वल्पज्ञः स्वल्पकोपनः ॥ १२ ॥

12. If Gulika be in the 7th house, the native will be quarrelsome and a public enemy. He will be dull minded, some what of angry temperament and ungrateful. He will have many wives.

विकलनयनवक्त्रो ह्रस्वदेहोऽष्टमस्थे
गुरुसुतवियुतोऽभूद्धर्मसंस्थेऽर्कपुत्रे ।
न शुभफलदकर्मा कर्मसंस्थे विदानः
सुखसुतमतितेजःकान्तिमांल्लाभसंस्थे ॥ १३ ॥

13. If Gulika be in the 8th house, the native will be short statured. He will have a deformed face and impaired eyes.

If Gulika be in the 9th house the native will be devoid of elderly relations or preceptor and children.

If Gulika be in the 10th house, the native does not perform auspicious or good deeds and will not be charitable.

If Gulika be in the 11th house, the native will be happy, powerful and lustreful. He will also be blessed with children.

विषयविरहतो दीनो बहुव्ययः स्यादव्यये गुलिकसंस्थे ।
गुलिकत्रिकोणभे वा जन्म ब्रूयान्नवांशे वा ॥ १४ ॥

14. If Gulika be in the 12th house the native will have no liking for sexual pleasures. He will be poor and incur heavy expenditure.

The Janma Lagna or Janma Rasi of the native will be a sign that is triangular to that occupied by Gulika or the navamsa indentical with the one occupied by Mandi.

रवियुक्ते पितृहन्ता मातृक्लेशी निशापसंयुक्ते ।
भ्रातृवियोगः सकुजे बुधयुक्ते मन्दजे च सोन्मादी ॥ १५ ॥

15. If Gulika be associated with the Sun, The native will have a father who will be the cause of the death of his father. If Gulika be with the Moon, the mother of the native will be in distress. If Gulika be with Mars, the native will be separated from his brothers. If Gulika be with Mercury, the native will become insane.

गुरुयुक्ते पाषण्डी शुक्रयुते नीचकामिनीसङ्गः ।
शनियुक्ते शनिपुत्रे कुष्ठव्याध्यर्दितश्च सोऽल्पायुः ॥ १६ ॥

16. If Gulika be conjoined with Jupiter, the native will be a blasphemous heretic.

If Gulika be associated with Venus, the native will enjoy the company of low class women.

If Gulika be with Saturn the native wil be afflicated with leprosy and will be short lived.

विषरोगी राहुयुते शिखियुक्ते वाह्निपीडितो मान्दौ ।
गुलिकस्त्याज्ययुतश्चे त्तस्मिञ्ज तो नृपोऽपि भिक्षाशी ॥ १७ ॥

17. If Gulika be with Rahu, the native will suffer from a disease caused by poison.

If Gulika be with Ketu the native will meet with a fine accident.

If Gulika's time on any week day be synchronous with the Tyajykala on the that day, the person born then, though a king will become a begger.

गुलिकस्य तु संयोगे दोषान्तसर्वत्र निर्दिशेत् ।
यमकण्टकसंयोगे सर्वत्र कथयेच्छुभम् ॥ १८ ॥

18. The association of Gulika always causes evil effects. Wherever Yamakantaka is associated good has to be expected.

दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात्
अन्ये च सर्वे व्यसनप्रदाने मान्द्यत्तवीर्यार्द्धबलान्विताः स्युः ॥ १९ ॥

19. While Gulika is very powerful in causing evil. Yamakantaka is powerful in causing good. All the other upagrahas possess only half the power that Mandi has in causing evil.

शनिवद्गुलिके प्रोक्तं गुरुवद्यमण्टके ।
अर्द्धप्रहारे बुधवत्फलं काले तु राहुवत् ॥ २० ॥

20. In producing effects Gulkia is similar to Saturn, Yamakantaka is like Jupiter. Ardhaprahara acts like Mercury and Kala is like Rahu.

कालस्तु राहुर्गुलिकस्तु मृत्युर्जीवातुकः स्याद्यमकण्टकोऽपि ।
अर्द्धप्रहारः शुभदः शुभाङ्कयुक्तोऽन्यथा चेदशुभं विदध्यात् ॥ २१ ॥

21. Kala's effects will be just like Rahu, while Gulika is likely to cause death, Yamakantaka will produce beneficial results. Ardhaprahara's effects will be good if it is posited in a house with many benefic bindus. Its effects will be bad if it occupies an inauspicious house.

आत्मादयोऽधिपैर्युक्ता धूमादिग्रहसंयुताः ।
ते भावा नाशतां यान्ति वदतीति पराशरः ॥ २२ ॥

22. According to Parasara if the other houses alongwith their lords be conjoined with Dhuma and other upagrahas, these houses will be destroyed.

धूमे सन्ततमुष्णं स्यादग्निभीतिर्मनोव्यथा ।
व्यतीपाते मृतभयं चतुष्पान्मरणं तु वा ॥ २३ ॥

23. Dhuma will always cause trouble from heat, danger from fire and mental agony. Yamakantaka in the same position will cause danger from horned animals or death through qudrupeds.

परिवेषे जले भीरुर्जलरोगश्च बन्धनम् ।
इन्द्रचापेः शिलाघातः क्षतं शस्त्रैरपि च्युतिः ॥ २४ ॥

24. Paridhi or parvesh will create fear of water and the native will suffer from watery diseases. He will suffer from imprisonment. Indrachapa or Indra Dhanus will get the native hit by a stone and wounded by weapons. He will also suffer humiliation.

केतौ पतनघाताद्यं कार्यनाशोऽशनेर्भयम् ।
ऐते यद्भावसहितास्तद्दशायां फलं वदेत् ॥ २५ ॥

25. Ketu or Upaketu will cause hit, a fall etc., and loss in the native's business. He will also be in danger from thunder.

The effects described above will be dervied during the dasa period of the planet owning the house occupied by the upagraha.

अल्पायुः कुमुखः पराक्रमगुणो दुःखी च नष्टात्मजः
प्रत्यर्थिक्षुभितो विशीर्णमदनो दुर्मार्गमृत्युं गतः ।
धर्मादिप्रतिकूलताटनरुचिर्लाभान्वितो दोषवा-
नित्येवं क्रमशो विलग्नभवनात्केतोः फलं कीर्तयेत् ॥ २६ ॥

26. The effects of Upaketu in the 12 houses from Lagna will respectively be (1) short life, (2) ugliness, (3) valour, (4) unhappiness and distress, (5) loss of issues, (6) disturbance of the mind caused by enemies, (7) decay of sexual power, (8) loss of life by indulgence in sinful activities, (9) opposition to virtuous life, (10) wanderings, (11) gains and (12) committing faults.

अप्रकाशाः संचरन्ति धूमाद्याः पञ्च खेचराः ।
क्वचित्कदाचिद्दृश्यन्ते लोकोपद्रवहेतवे ॥ २७ ॥

27. The five upagrahas Dhuma etc., traverse the sky are not visible. If at any time they are visible any where they foreshadow evil to the world.

धूमस्तु धूमपटलः पुच्छक्षमिति केचन ।
उल्कापातो व्यतीपातः परिवेषस्तु दृश्यते ॥ २८ ॥

28. Some say that Dhuma resembles the shape of fume clouds, while others have described it as a star having a tail. Vyatipata is like the fall of a meteor and Parvesha or Paridhi is a halo or disc round the Sun or the Moon.

लोके प्रसिद्धं यद्दृष्टं तदेवेन्द्रधनु स्मृतम् ।
केतुश्च धूमकेतुः स्याल्लोकोपद्रवकारकः ॥ २९ ॥

29. Indra Dhanus is the well known rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu causes calamity to the world.

गुलिकभवननाथे केन्द्रगे वा त्रिकोणे
बालिनि निजगृहस्थे स्वोच्चमित्रस्थिते वा ।
रथगजतुरगाणां नायको मारतुल्यो
महतिपृथुयशास्यान्मेदिनीमण्डलेन्द्रः ॥ ३० ॥

30. If the lord of the house occupied by Gulika be endowed with strength and occupies a kendra, a trikona, his own house or his sign of exaltation or a friendly house, the native will enjoy extremely favourable results. He will own chariots (good conveyances), elephants and horses, will be as beautiful as cupid, will be held in great esteem, will be very famous and will rule the world.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां उपग्रहाध्यायो नाम पञ्चविंशोऽध्यायः

Thus ends the twenty fifth chapter on "Upagrahas" in Phaladeepika composed by Mantreswara.

|| षड्विंशोऽध्यायः ||

Chapter 26

|| चारफलम् ||

Effects of transits of the various planets and constellations

सर्वेषु लग्नेष्वपि सत्सु चन्द्रलग्नं प्रधानं खलु गोचरेषु ।
तस्मात्तदृक्षादपि वर्तमानग्रहेन्द्रचारैः कथयेत्फलानि || १ ||

1. Among all the Lagnas, the Moon's Lagna (Chandra Lagna or the sign in which the Moon is posited), is most important for assessing the effects of transits (Gocharaphalam). It is, therefore, imperative to make predictions about effects of the transits of planets through various signs from the sign occupied by the Moon.

सूर्यः षट्त्रिदशस्थितस्त्रिदशषट्सप्ताद्यगश्चन्द्रमाः
जीवस्त्वस्ततपोद्विपश्चमगतो वक्रार्कजौ षट्त्रिगौ ।
सौम्यः षट्स्वचतुर्दशाष्टमगतः सर्वेऽप्युपान्तस्थिताः
शुक्रः ख स्तरिपून्विहाय शुभदस्तिमांशुवद्योगिनौ || २ ||

2. The various planets give results while transiting the following places counted from the Moon.

The Sun – the 3rd, 6th, 10th and 11th.
The Moon – the Ist, 3rd, 6th, 7th, 10th and 11th.
Mars – 3rd, 6th and 11th.
Mercury – 2nd, 4th, 6th, 8th, 10th and 11th.
Jupiter – 2nd, 5th, 7th, 9th and 11th.
Venus – Ist, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th.
Saturn – 3rd, 6th and 11th.
Rahu –3rd, 6th, 10th and 11th.
Katu –3rd, 6th, 10th and 11th.

लाभविक्रमखशत्रुषु स्थितः शोभनो निगदितो दिवाकरः ।
खेचरैः सुततपोजलान्त्यगैः व्यार्किभिर्यदि न विद्ध्यते तदा ॥ ३ ॥
शुभोर्को जन्मतस्त्र्यायदशषट्सु न विध्यते ।
जन्मतो नवपञ्चाम्बुव्ययगैर्व्यार्किभिर्ग्रहैः ॥

3. In the course of his transit the Sun is auspicious in 11th, 3rd, 10th and 6th if at that the corresponding Vedha place namely the 5th, 9th, 4th and 12th respectively are not affected by the transit of any of the planets except Saturn.

द्यूनजन्मरिपुलाभखत्रिगश्चन्द्रमाः शुभफलप्रदः सदा ।
स्वात्मजान्त्यमृतिबन्धुधर्मगैर्विद्ध्यते न विबुधैर्यदि ग्रहैः ॥ ४ ॥

4. The auspicious house for the Moon while in transit are the Ist, 3rd, 6th, 7th, 10th and 11th. The Vedha houses respectively are the 5th, 9th, 12th, 2nd, 4th and 8th. In this case the effect will not be marked if Mercury should transit at that time the ocrresponding Vedha place.

विध्यते जन्मतो नेन्दुर्द्यूनाद्यायर्तुदिक्त्रिषु ।
स्वेष्वष्टान्त्याम्बुधर्मस्थैर्विबुधैर्जन्मतः शुभः ॥

विक्रमायरिपुगः कुजः शुभः स्यात्तदान्त्यसुतधर्मगैः खगैः ।
चेन्न विद्ध इनसूनुरप्यसौ किन्तु धर्मघृणिना न विध्यते ॥ ५ ॥

5. The auspicious houses for Mars while in transit are the 3rd, 6th and 11th and the corresponding Vedha houses are respectively the 12th, 9th and 5th. The same applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time of corresponding Vedha places.

त्र्यायारिषु कुजः श्रेष्ठो जन्मराशेर्न विध्यते ।
अन्त्येष्वङ्कग्रहैः सौरिरपि सूर्येण संमतः ॥

स्वाम्बुशत्रुमृतिखायगः शुभो ज्ञस्तदा न खलु विद्ध्यते सदा ।
स्वात्मजत्रितप आद्यनैधनप्राप्तिगैर्विविधुभिर्यदि ग्रहैः ॥ ६ ॥

6. The auspicious houses for Mercury while in transit are the 2nd, 4th, 6th, 8th, 10th and 11th. The corresponding Vedha houses are respectively the 5th, 3rd, 9th, 8th and 12th. In the case of Mercury the effect will not be marred if the Moon should transit at the time the ocrresponding Vedha places.

ज्ञः स्वाब्ध्यर्यष्टखायेषु जन्मतश्चेन्न विद्ध्यते ।
धीत्र्यङ्काद्याष्टान्त्यगैर्हि जन्मतो वीक्षितः शुभः ।।

स्वायधर्मतनयास्तसंस्थितो नाकनायकपुरोहितः शुभः ।
रिःफरन्ध्रखजलत्रिगैर्यदा विध्यते गगनचारिभिर्न हि ।। ७ ।।

7. During his transit in the 2nd, 11th, 9th, 5th and 7th Jupiter is good if the corresponding Vedha places viz., the 12th, 8th, 10th, 4th and 3rd are without planets.

जन्मतः स्वायगोध्यस्तेष्वन्त्याष्टखजलत्रिगैः ।
जन्मराशेर्गुरुः श्रेष्ठो ग्रहैर्य दि न विध्यते ।।

मुहूर्तमार्तण्ड

द्वीष्वायगांकसंस्थो व्ययजलनिधनत्र्यभ्रगैश्चेन्न विद्धः शस्तो . . . .
आसुताष्टमतपोब्ध्ययायगो विद्ध आस्फुजिदशोभनः स्मृतः ।
नैधनास्ततनुकर्मधर्मधीलाभवैरिसहजस्थखचरैः ।। ८ ।।

8. During his transit in the 2nd, 3rd, 4th, 5th, 8th, 12th, and 11th, Venus will produce auspicious effects if the corresponding Vedha places viz., the 8th, 7th, Ist, 10th, 9th, 5th, 11th, 6th and 3rd respectively are without planets.

जन्मभादासुताष्टाङ्कान्त्यायेष्विष्टो न विध्यते ।
जन्मभान्मृत्युसप्ताद्यखाङ्केष्वायरिपुत्रिगैः ।

जन्मन्यायासदाता क्षपयति विभवान् क्रोधरोगार्ध्वदता
वित्तभ्रंश द्वितीये दिशति न सुखदो वञ्चनामाग्रहं च ।

स्थानप्राप्तिं तृतीये धननिचयमुदाकल्यकृच्चारिहन्ता
रोगान् दत्ते चतुर्थे जनयति च मुहुः स्रग्धराभोगविघ्नम् ।। ९ ।।

चित्तक्षोभं सुतस्थो वितरति च बहुशो रोगमोहादिदाता
षष्ठेऽर्को हन्ति रोगान् क्षपयति च रिपूञ्छोकमोहान्प्रमार्ष्टि ।
अध्वानं सप्तमस्थो जठरगुदभयं दैन्यभावं च तस्मै
रुक्त्रासावष्टमस्थः कलयति कलहं राजभीतिं च तापम् ।। १० ।।

आपद्दैन्यं तपसि विरहं चित्तचेष्टानिरोधं
प्राप्नोत्युग्रां दशमगृहगे कर्मसिद्धि दिनेशे ।
स्थानं मानं विभवमपि चैकादशे रोगनाशं
क्लेशं वित्तक्षयमपि सुहृद्वैरमन्त्ये ज्वरं च ।। ११ ।।

9-11. When the Sun transits through the sign occupied by the Moon (Chandra Lagna) the native will suffer from fatigue and loss of wealth. He will become short tempered and will be sick. He will perform journey which will tire him. The effects of the Sun's transits through the other houses from the Moon will be as follows:-

Ist – wearisome journey, fatigue, diseases.

2nd – Loos of wealth, unhappiness, obstinacy and victim of deceit by others.

3rd – Acquistion of a new position, gain of wealth, happiness, freedom from diseases and destruction of enemies.

4th – Diseases, impediments to sexual enjoyments.

5th – Mental anguish, ill health, humiliation in all possible ways.

6th – Freedom from diseases, destruction of enemies, removal of sorrows and anxieties.

7th – Wearisome jorneys, stomach disorders, trouble in the anus and suffering humiliation.

8th – Fear, diseases, quarrels, royal displeasure, suffering from excessive heat.

9th – Danger, humiliation, separation from close relations and mental depression.

10th – Success in a great and important undertaking.

11th – New position, honour, wealth and freedom from diseases.

12th – Sorrow, loss of wealth, quarrels with friends and fever.

क्रमेण भाग्योदयमर्थहानिं जयं भयं शोकमरोगतां च ।
सुखान्यनिष्टं गदमिष्टसिद्धिं मोदं व्ययं प्रददाति चन्द्रः ॥ १२ ॥

12. The Moon's transit through the various houses reckoned from the Moon will yield the following effects:—

Ist – Dawn of fortune

2nd – Loss of wealth

3rd – Success

4th – Fear

5th – Sorrow

6th – Freedom from diseases

7th – Happiness

8th – Unhappy and troublesome events.

9th – Sickness

10th – Fulfilment of ambitions

11th – Joy

12th – Expenditure.

अन्तः शोकं स्वजनविरहं रक्तपित्तोष्णरोगं
लग्ने वित्ते भयमपि गिरां दोषमर्थक्षयं च ।
घर्ये भौमो जनयति जयं स्वर्णभूषाप्रमोदं
स्थानभ्रंशं रुजमुदरजां बन्धुदुःखं चतुर्थे ॥ १३ ॥

ज्वरमनुचितचिन्तां पुत्रहेतुव्यथां वा
कलयति कलहं स्वैः पञ्चमे भूमिपुत्रः ।
रिपुकलहनिवृन्तिं रोगशान्तिं च षष्ठे
विजयमथ धनाप्तिं सर्वकार्यानुकूल्यम् ॥ १४ ॥

कलत्रकलहाक्षिरुग्जठररोगकृत्सप्तमे
ज्वरक्षतजरूक्षितो विगतवित्तमानोऽष्टमे ।
कुजे नवमंसंस्थिते परिभवोऽर्थनाशादिभि–
र्विलम्बितगतिर्भवत्यबलदेहधातुक्षयैः ॥ १५ ॥

दुश्चेष्टा वा कर्माविघ्नः श्रमः खे द्रव्यारोग्यक्षेत्रवृद्धिश्च लाभे ।
भौमः खेटो गोचरे द्वादशस्थो द्रव्यच्छेदस्ताप उष्णामयाद्यैः ॥ १६ ॥

13-16. The following effects will be realised from Mars' transit through the various houses reckoned from the Moon:-

Ist – Mental depression, separation from relations and diseases caused by impurity of blood, bile and heat.

2nd – Fear, exchange of hot words and loss of wealth.

3rd –Success in all undertakings, acquistion of gold ornaments and happiness caused thereby.

4th – Loss of position, stomach disorders and sorrow through relations.

5th – Fever, unnecessary desires, mental agony through son, quarrel with relations.

6th – End of strife and withdrawal of enemies, freedom from diseases, victory, gain of wealth and success in all undertakings.

7th – Misunderstanding with wife, eye diseases, stomach-ache and similar disorders.

8th – Fever, anaemia, loss of wealth and honour.

9th – Humiliation through of wealth, difficulty in walking due to weakness and wastage in the several constituent elements of body.

10th – Misbehaviour, failure in efforts and exhaustion.

11th – Gain of wealth, freedom from diseases and increase in landed property.

12th – Loss of wealth, sickness caused by exessive heat.

वित्तक्षयं श्रियमरातिभयं घनाप्तिं
भार्यातनूजकलहं विजयं विरोधम् ।
पुत्रार्थलाभमथ विघ्नमशेषसौख्यं
पुष्टिं पराभवभयं प्रकरोति चान्द्रिः ॥ १७ ॥

17. The following effects will be realised by the passage fo Mercury through the various houses reckoned from the Moon:-

Ist – Loss of wealth
2nd – Gain of wealth
3rd – Fear from enemies
4th – Accrual of wealth
5th – Quarrel with wife and children
6th – Success
7th – Misunderstandings
8th – Gain of wealth and birth of children
9th – Destruction in undertakings
10th – Happiness all round
11th – Increase in prosperity
12th – Fear of humiliation.

जीवे जन्मनि देशनिर्गमनमप्यर्थच्युतिं शत्रुतां
प्राप्नोति द्रविणं कुटुम्बसुखमप्यर्थे स्ववाचां फलम् ।
दुश्चिक्ये स्थितिनाशमिष्टवियुतिं कार्यान्तरायं रुजं
दुःखैर्बन्धुजनोद्भवैश्च हिबुके दैन्यं चतुष्पाद्भयम् ॥ १८ ॥

पुत्रोत्पत्तिमुपैति सज्जनयुतिं राजानुकूल्यं सुते
षष्ठे मन्त्रिणि पीडयन्ति रिपवः स्वज्ञातयोः व्याधयः ।
यात्रां शोभनहेतवे वनितया सौख्यं सुताप्तिं समरे
मार्गक्लेशमरिष्टमष्टमगते नष्टं धनैः कष्टताम् ॥ १९ ॥
भाग्ये जीवे सर्वसौभाग्यसिद्धिः
कर्मण्यर्थस्थानपुत्रादिपीडा ।
लाभे पुत्रस्थानमानादिलाभो
रिःफे दुखं साध्वसं द्रव्यहेतोः ॥ २० ॥

18-20 The effects of the transit of Jupiter through the various houses reckoned from the Moon will be as given below:-

1st – Departure from the native place, heavy expenditure and ill will towards others.

2nd – Acquisition of wealth, domestic happiness and influence over others.

3rd – Loss of position, separation from friends, obstacles in business and diseases.

4th – Sorrow through relations, humiliation and danger from quadrupeds.

5th – Birth of children, association with noble persons and royal favour.

6th – Trouble from enemies and cousins and diseases.

7th – Journey for an auspicious work, happiness with wife and acquisition of children.

8th – Tiresome journeys resulting in fatigue, unlucky, misery and loss of wealth.

9th – Prosperity all round.

10th – Danger to property, position and children.

11th – Birth of children, gain of new position and honour.

12th – Grief, fear caused through property.

अखिलविषभोग वित्तसिद्धि विभूति
सुखसुहृदभिवृद्धिं पुत्रलब्धि विपत्तिम्
दिशाति युवतिपीडां सम्पदं वा सुखाप्तिं
कलहपभयमर्थप्राप्तिमिन्द्रालिनन्त्री ॥२१॥

21. The effects of the transit of Venus through the various houses reckoned from the Moon be as follows:-

1st – Conferment of all kinds of enjoyments.
2nd – Gain of wealth.
3rd – Prosperity.
4th – Increase in happiness and friends.
5th – Birth of children.
6th – Accidents.
7th – Trouble to wife.
8th – Acqusition of wealth.
9TH – Happiness.
10th – Quarrels.
11th – Safety.
12th – Acquisition of wealth.

रोगोशौचक्रियाप्तिं धनसुतविहतिं स्थानभृत्यार्थलाभं
स्त्रीबन्धवर्थप्रणाशं द्रविणसुतमतिप्रच्युतिं सर्वसौख्यम् ।
स्त्रीरोगाध्वावभीन्तं दिशाति पदवशेनार्कसूनुः क्रमेण ॥२२॥

दारिद्रं धर्मविघ्न पितृसमविलयं नित्यदःखं शुभस्थे
दुर्व्यापारप्रवृत्तिं कलयति दशेमे मानभङ्ग रुजं वा ।
सौख्यान्येकादशस्थो बहुविधविभवप्राप्तिमुत्कृष्टकीर्ति
विश्रान्ति व्यर्थगार्याद्विसह्यतिमरिभिः स्त्रीसुतव्याधिमन्त्ये ॥२३॥

22-23. Saturn in his passage through the various houses reckoned from the Moon, will produce the following effects:—

1st – Diseases and performance of funeral rites.
2nd – Loss of wealth and children.
3rd – Gain of position or employment and acqusition of wealth and servants.
4th – Loss of wife, relations and wealth.
5th – Diminishing of wealth, loss of children and confusion of mind.
6th – Happiness all round.
7th – Suffering to wife and danger during journeys.
8th – Loss of children, cattle, friends and wealth, and suffering from diseases.
9th – Loss of wealth, obstacles to the performance of good deeds, death of an elderly relative equal to father and perpetual sorrow.
10th – Indulgence in sinful actions, loss of honour and suffering from diseases.
11th – All kinds of happiness, gain of wealth and receipt of unique honour.
12th – Engagement in a business bringing no gains, loss of wealth through enemies, and sickness to wife and son.

देहक्षयं वित्तविनाशसौख्ये दःगार्थनाशौ सुनाशमृत्यून् ।
हानिं च लाभं सुभंग व्यर्थ च कुर्यात्तमो जन्मगृहात्क्रमेण ॥२४॥

24. Rahu in the course of his passage through the various houses will cause the following effects:—

1st – Sickness or death.
2nd – Loss of wealth.
3rd – Happiness.
4th – Sorrow.
5th – Financial loss.
6th – Happiness.
7th – Losses (of wealth).
8th – Danger to life.
9th – Losses (of wealth).
10th – Gains (of wealth).
11th – Happiness.
12th – Expenditure.

Note:—The author has not given the effects of the transit of Ketu. Probably they will be the same as those of Rahu.

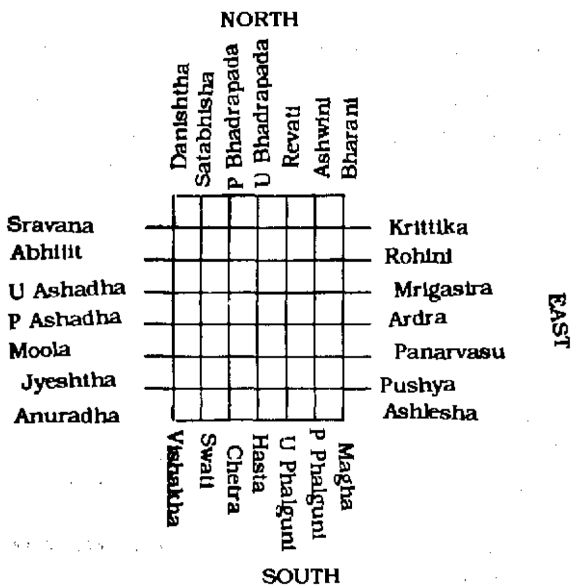
क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे
सुरपतिगुरुशुक्रौ राशिमध्यत्रिभागे ।
तुहिनाकिरणमन्दौ राशिपाश्चात्यभागे
शशितनयभजङ्गौ पाकदी सार्वकालम् ॥२५॥

30. Mars and the Sun produce effects (during their transit) when they are in the first 10 degrees or first decanate of a sign. Jupiter and Venus are effective in middle position of a sign (2nd decanate) while the Moon and Saturn become alive when in the last position. Mercury and Rahu produce effects throughout their passage.

The transit of Nakshatras Saptashalaka

रेखाः सप्तशमालिखेदुपरिगास्तिर्यक्तथैव क्रमा–
दीशादग्निभमादितोऽपि गणेयदादित्यभस्यावधि ।
वेधा जन्मदिने मृतिर्भयमथाधानाख्यनक्षत्रके
कर्मण्यर्थविनाशनं खलु रविर्दघात्सपापो मृतिम् ॥ २६ ॥

26. Draw seven lines horizontally (from West to East) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be ascribed to the 28 stars (including Abhijit) counted from Krittiaka (as shown in the diagram below:—



If the star occupied by the Sun at the time happens to be the Vedha star to the natal star, there will be apprehension of danger to life; if the Adhana Nakshatra (19th from the Janma Nakshatra), there will be fear and anxiety; if to the Kharmaksha (10th from the Janma Nakshatra), loss of wealth will take place, should, however, the Sun in the above position be also associated with a malefic, death alone has to be expected.

एवं विद्धे स्वचरैः क्रूरैरन्यैर्मरणम् ।
सौम्यैर्विद्धे न मृतिविद्यादेवं सकलम् ॥ २७ ॥

27. If any one of the three Nakshatras mentioned above be thus afflicted by association of other malefics (other than the Sun,) then death may occur; if with benefics, there will be no danger to life. Every thing should be judged in the same manner.

आधानकर्मर्क्षविपन्निजर्क्षे वैनाशिके प्रत्यरभे बधाख्ये ।
पापग्रहो मृत्युभयं विदध्याद्वेधे तथा कार्यहरः शुभाख्ये ॥ २८ ॥

28. If the 19th, 10th, 3rd, Ist, 23rd, 5th or 7th (all reckoned from the Janma Nakshatra) are afflicted by malefics during their transit, there will be danger to life. If the planet be benefic, failure in undertaking will be the only result.

Notes—For Adhana, Karmaksha, Vainisika etc. see Jataka Parijata (p. 625) published by Ranjan Publishers.

आदित्यसङ्क्रान्तिदिने ग्रहाणां प्रवेशने वा ग्रहणे च युद्धे ।
उल्कानिपाते च तथाद्भुते च जन्मत्रयं स्यान्मरणादिदुःखम् ॥ २९ ॥

29. If the three Nakshatras viz, the Ist, the 10th and the 19th happen to coincide with the Sun's entry into a new sign, or with the transit of any other planets from one sign to another, or with an eclipse, planetary war, or a fall of meteors or any other unexpected occurence, there will be likelihood of death of the native or he will face some similar disaster.

असत्फलः सौम्यनिरीक्षितो वः शुभप्रदश्चाप्यशुभेक्षितश्च ।
द्वौ निष्फलौ द्वावपि खेचरेन्द्रौ यः शत्रुणा स्वेन विलोकितश्च ॥ ३० ॥

30. The planets fail to assert their full effects in the course of their transit in the following circumstances:—

(a) If a planet yielding adverse effects is aspected by a benefic, his evil effects are cancelled.

(b) A benefic planet is deprived of his benefical effects if he is aspected by a malefic.

(c) A planet loses his capability to do good if he is aspected by an inimical planet or planets.

अनिष्टभावस्थितखेचरेन्द्रः स्वोच्चस्वगेहोपगतो यदि स्यात् ।
स दोषकृच्चत्तमभावगश्चेत् पूर्ण फल यच्छति गोचरेषु ॥ ३१ ॥

31. If a planet in the course of his transit is placed in an evil house identical with his own or exalted sign, does not yield adverse effects. If he be placed in an auspicious house identical with his own sign or exalted sign, full beneficial results may be expected from him.

ग्रहेश्च रास्ते शुभगोचरस्था नीचारिमौढ्यं समुपाश्रिताश्चेत् ।
ते निष्फलाः किन्त्वशुभाङ्कसंस्था कष्टं फलं संलिदधत्यनल्पम् ॥ ३२ ॥

32. Favourable planets if in the course of their transit are placed in their sign of debilitation, or in an inimical or be eclipsed by the Sun's rays lose their power to produce good effects. If the planets in the above circumstances get placed in an evil house, they yield very adverse effects.

द्वादशाष्टमजन्मस्थाः शन्यर्काङ्गारका गुरुः ।
कुर्वन्ति प्राणसंदेहं स्थानभ्रंशं धनक्षयम् ॥ ३३ ॥

33. If the Sun, Mars, Jupiter and Saturn happen to occupy, in the course of their transit, the 1st 8th or ~~10th~~ house reckoned from the Moon sign, they cause danger to the life of the native, fall from position and loss of wealth. 12

चन्द्राष्टमे च धरणीतनयः कलत्रे
राहुः शुभे कविररौ प गुरुस्तृतीये ।
अर्क सुतेऽर्किरुदये च बुधश्चतीर्थे
मानार्थहानिमरणानि वदेद्विशेषात् ॥ ३४ ॥

34. In the course of their transit, the Moon in the 8th, Mars in the 7th, Rahu in the 9th, Mercury in the 4th, Jupiter in the 3rd, Venus in the 6th, Saturn in the 1st and the Sun in the 5th, from the natal Moon, cause loss of honour and wealth, and danger to life.

Planets and Limbs

In the following six verses, the author describes how the 27 nakshatras reckoned from the Janma Nakshatra (birth star) are distributed among the various parts of the body of the native during the course of the transit of each of the planets from the Sun onwards. Their effects have also been mentioned.

वक्त्रे क्ष्मा मूर्ध्नि चत्वार्युरसि च चतुरः सव्यहस्ते चतुष्कं
पादे षड्वामहस्ते चतुरथ नयने द्वौ च गुह्ये द्वयं च ।

भानुर्नाशं विभूति विजयमथ घनं निर्धनं देहपीडा
लाभं मृत्युं च चक्रे जनयति विविधान् जन्मभाद्देह संस्थः ॥ ३५ ॥

35. The following table shows the distribution of the 27 nakshatras reckoned from the Janma Nakshatra and the relative effects in the course of the transit of the Sun:—

Distribution amongst births	Effects
(a) Ist star – face	destruction.
(b) 2nd, 3rd, 4th and 5th – head	gain of wealth.
(c) 6th, 7th, 8th and 9th – chest	success
(d) 10th, 11th, 12th and 13th – right hand	financial gain
(e) 14th, 15th, 16th, 17th, 18th and 19th --two feet	loss of wealth
(f) 20th, 21st, 22nd and 23rd – left hand	illness
(g) 24th and 25th – the two eyes	gain of wealth
(h) 26th and 27th – the generative organs	danger to life

शीतांशोर्वदने द्वयोरतिभयं क्षेमं शिरस्यम्बुधौ
षष्ठे शत्रुजयं द्वयोर्नयनयोर्नेत्रे धनं जन्मभात् ।
पञ्चस्वात्मसुखं हृदि त्रिषु करे वामे विरोधं क्रमात्
पादौ षट्सु विदेशतां जनयति त्रिष्वर्थलाभं करे ॥ ३६ ॥

36. *The Moons's transit*

Distribution amongst limbs	Effects
(a) The 1st and 2nd – face	great fear
(b) 3rd, 4th, 5th, 6th – headd	safety
(c) 7th, 8th – back	victory over enemies
(d) 9th, 10th – two eyes	gain of wealth
(e) 11th 12th, 13th, 14th, 15th – chest	peace of mind
(f) 16th, 17th, 18th – left hand	quarrels
(g) 19th, 20th, 21st, 22nd, 23rd, 24th – two feet	going to foreign place
(h) 25th, 26th, 27th – right hand	acquisition of wealth

वक्त्रे द्वे मरणं करोत्यवनिजः षट् पादयोर्विग्रहं
क्रोडे त्रीणि जयं चतुर्विधनतां वामे करे मस्तके ।
द्वे लाभं चतुराननेऽधिकभयं क्षेमंकरे दक्षिणे
वाह्निद्वे नयने विदेशगमनं चक्रे स्वजन्मर्क्षतः ॥ ३७ ॥
मूर्ध्नि त्रीणि मुखे त्रयं च करयोः षट् पञ्च कुक्षौ तथा
लिङ्गे द्वे द्विचतुष्टयं चरणयोः प्राप्तेऽमरेन्द्रार्चितः ।
शोकं लाभमनर्थनिचयं नाशं प्रतिष्ठां तथा
दद्यादात्मदिनात्तथैव भृगुशस्तद्वद्बुधोऽपि क्रमात् ॥ ३८ ॥

37-38. *Mars' transit*

Distribution amongst limbs	*Effects*
(a) 1st and 2nd - face	death
(b) 3rd, 4th, 5th, 6th, 7th, 8th - two feet	quarrels
(c) 9th, 10th, 11th - chest	success
(d) 12rh, 13th, 14th, 15th - left hand	poverty
(e) 16th, 17th - head	gains
(f) 18th, 19th, 20th, 21st - face	great fear
(g) 22nd, 23rd, 24th, 25th - right hand	happiness
(h) 26th, 27th - two eyes	going to a foreign place

The transits of Mercury, Jupiter and Venus

Distribution amongst limbs	*Effects*
(a) 1st, 2nd, 3rd - head	sorrow
(b) 4rd, 5th, 6th, - face	financial gain
(c) 7th, 8th, 9th, 10th, 11th, 12th - two hands	success
(d) 13th, 14th, 15th, 16th, 17th - belly	Influx of wealth
(e) 18th, 19th - generative organs	loss of wealth
(f) 20th, 21st, 22nd, 23rd, 24th, 25th, 26th 27th two feet	honour and gain of reputation

भूवेदवह्निगुणवेदशराग्निनेत्र-
दस्रं च वक्त्रकरपादपदेषु हस्ते ।
कुक्षौ च मूर्ध्नि नयनद्वयपृष्ठभागे–
न्यस्य क्रमेण शनिसंयुतभान्निजर्क्षात् ॥ ३९ ॥
दुःखं च सौख्यं गमनं च नाशं लाभं स्वभोगं सुखसौख्यमृत्यून् ।
वक्त्रक्रमादाह फलानि मन्दस्यैवं तमः खेचरयोर्वदन्तु ॥ ४० ॥

39-40. *The transits of Saturn, Raha and Ketu*

Distribution amongst Limbs	*Effects*
(a) Ist - face	grief
(b) 2nd, 3rd, 4th, 5th - right hand	happiness
(c) 6th, 7th, 8th -right leg	travel
(d) 9th, 10th, 11th - left leg	loss of wealth
(e) 12th, 13th, 14th, 15th - left hand	acquisition of wealth
(f) 16th, 17th, 18th, 19th, 20th - belly	sexual
(g) 21st, 22nd, 23rd - head	happiness
(h) 24th, 25th - eyes	happiness
(i) 26th, 27th - back	danger to life.

यत्राष्टवर्गेऽधिकबिन्दवः स्युस्तत्र स्थितो गोचरतो ग्रहेन्द्रः
तद्वत्फलं प्राह शुभं व्ययारिरन्ध्रस्थितो वाऽपि शुभं विधत्ते ॥ ४१ ॥

41. The planets who in the course of their transits pass through signs containing more benefic dots (Bindhus) in the Ashtakavarga, always produce good effects, even when such signs happen to be the 6th, 8th or 12th.

Effects of Latta and Sarvatobhadra

रवेर्द्वादशनक्षत्रं भूसुतस्य तृतीयकम्
गुरोः षट्तारकं चैव शनेरष्टमतारकम् ॥ ४२ ॥

एतेषां च पुरोलत्ता पृष्ठलत्ताः प्रकीर्तिताः ।
शुक्रस्य पञ्चमं तारम् चन्द्रजस्य तु सप्तमम् ॥ ४३ ॥

राहोस्तु नवमं चैव द्वाविंशं भं हिमद्युतेः ।
ग्रहस्थितेर्क्षाद्गणयेल्लत्तायां जन्मभे व्यथा ॥ ४४ ॥

42-44. In finding out the transit effects at any particular time-
(a) The 12th nakshatra from the nakshatra occupied by the Sun,
(b) the 3rd nakshatra from the nakshatra occupied by Mars,
(c) the 6th nakshatra from the nakshatra occupied by Jupiter, and
(d) the 8th nakshatra from that occupied by Saturn, are called lattas.
(a) the 5th nakshatra from that occupied by Venus,
(b) the 7th from that occupied by Mercury,
(c) the 9th from that occupied by Rahu, and
(d) the 22nd from that occupied by the Moon
are called Prushtalatta or rear lattas. If when thus counting the Janma Nakshatra happens to come as the Latta star, the native will suffer from illness and mental anxiety.

रवेः सर्वार्थहानिः स्यात्तमसोर्दुःखमुच्यते ।
मरणं जीवलत्तायां बन्धुनाशो भयावहः ॥ ४५ ॥

शुक्रस्य कलहो भ्रंश अनर्थः शशिजस्य तु ।
चन्द्रस्य तु महाहानिर्लत्तामात्रफलं भवेत् ॥ ४६ ॥

45-46. During the Sun's Latta there will be financial loss in every venture. There will be grief and unhappiness during the Latta of Rahu. There will be death of the native, destruction of kinsmen and fear during the Latta of Jupiter. Quarrels will take place during the Latta of Venus. Loss of position may be expected during the Latta of Mercury. The native will suffer excessive financial loss during the Latta of the Moon.

त्रिगुणादिकम् ।
॥ ४७ ॥

47. When two or more Lattas synchromise, the total effects will proportionately increase in intensity being twice or thrice. Only evil effects may be expected as the outcome of such combination.

द्रचक्रोक्तशुभवेधाः शुभावहाः ।
पापवेधा दुःखतरा गोचरा ताश्च चिन्तयेत् ॥ ४८ ॥

48. The Vedhas pronounced as auspicious in the Sarvatobhadra Chakra bring happiness while those declared as evil produce only misery. This should also be taken into account while essessing the transit effects of a planet.

जातकाभरणे—

अथातः सम्प्रवक्ष्यामि चक्रं त्रैलोक्यदीपिकम् ।
विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥ १ ॥

योम्योत्तराः प्रागपराश्च कोष्टा नवात्र चक्रे सुधिया विधेयाः
स्वरर्क्षवर्णाधिकमत्र लेख्यं प्रसिद्धभावच्च मया निरुक्तम् ॥ २ ॥

भ्रमो भवेद्भेऽसरजे च हानिर्व्याधिः स्वरे भीश्च मृतिर्निरुक्ता ।
राशौ च वेधे सति विघ्नमेव जन्तुः कथं जीवति पञ्चवेधे ॥ ३ ॥

भरण्यकारौ वृषभं च नन्दां भद्रां तकारं श्रवणं विशाखाम् ।
तुलां च विध्येदनलर्क्षसंस्थो ग्रहोऽत्र चक्रे गदितं स्वरज्ञैः ॥ ४ ॥

वकारमौकारमुकारदात्रे स्वातीं खकारं मिथुनं च कन्याम् ।
तथाभिजित्संज्ञकभं च विध्येद्ब्रह्मर्क्षसंस्थो हि नभश्च रौद्रः ॥ ५ ॥

कर्कं ककारं च हरिं षकारं चित्रां च पौष्णं च तथा लकारम् ।
अकारकं वैश्वभमत्र विध्येदलं नभोमण्डलगो मृगस्थः ॥ ६ ॥

एवं वेधः सर्वताभद्रचक्रे सर्वर्क्षेभ्यश्चिन्तनीयः सुधीभिः ।
दद्याद्वेधः सत्फलं सौम्यजातोऽत्यन्तं कष्टं दुष्टवेधः करोति ॥ ७ ॥

यस्मिन्नृक्षे संस्थिते वेधकर्ता पापः खेटः सौऽन्त्यभं याति यस्मिन् ।
काले तस्मिन्मङ्गलं पीडितानां प्रोक्तं सद्भिर्नान्यथा स्यात्कदाचित् ॥ ८ ॥

होरारत्ने –

अथातः संप्रवक्ष्यामि चक्रं त्रैलोक्यदीपकम् ।
विख्यातं सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥ १ ॥

ऊर्ध्वगा दश विन्यस्य तिर्यग्रेखास्तथा दश ।
एकाशीतिपदं चक्रं जायते नात्र संशयः ॥ २ ॥

अकारादि स्वराः कोष्ठे ईशादौ विदिति क्रमात् ।
सृष्टिमार्गेण दातव्या षोडशैवं चतुर्भ्रमम् ॥ ३ ॥

कृतिकादीनि धिष्णयानि पूर्वाशदि लिखेत्ततः ।
सप्त सप्त क्रमादेतानष्टविंशति संख्यया ॥ ४ ॥

अवकहडा दिशि प्राच्यां मटपरताश्च दक्षिणे ।
नयभजखास्तु वारुण्यां गसदचलास्तथोत्तरे ॥ ५ ॥

त्रयस्त्रयो वृषाद्याश्च पूर्वाशादि बुधैः क्रमात् ।
राशयो द्वादशैवं तु मेषान्ताः सृष्टिमार्गगाः ॥ ६ ॥

शेषेषु कोष्ठकेष्वेवं नन्दाद तिथिपञ्चकम् ।
वाराणां सप्तकं लेख्यं क्रमस्तस्य च कथ्यते ॥ ७ ॥

भौमादित्यौ च नन्दायां भद्रायां बुधशीतगू ।
जयायं च गुरुः प्रोक्तो रिक्तायां भार्गवस्तथा ॥ ८ ॥

पूर्णायां शनिवारश्च लेख्यश्चर्के शेषाः शुभग्रहाः ।
इत्येषः सर्वतोभद्रो विस्तारः कीर्तितो मया ॥ ९ ॥
शन्यर्कराहुकेत्वाराः क्रूरा शेषाः शुभग्रहाः ।
क्रूरयुक्तो बुधः क्रूरः क्षीणचन्द्रस्तथैव च ॥ १० ॥

यस्मिन्नृक्षे स्थितः खेटस्ततो वेधत्रयं भवेत् ।
ग्रहदृष्टिवशेनात्र वामसन्मुखदक्षिणम् ॥ ११ ॥

भरण्यकारं वृषभं नन्दां भद्रां तुलां च तम् ।
विशाखां श्रवणं खेटो विध्यत्यग्निभसंस्थितः ॥ १२ ॥

वक्रगे दक्षिणा दृष्टिर्वामदृष्टिश्च शीघ्रगे ।
मध्यचारे तथा मध्या ज्ञेया भौमादिपञ्चके ॥ १३ ॥

राहूकेतू सदा वक्रौ शीघ्रगौ चन्द्रभास्करौ ।
एतैरेकस्वभावत्वादेषां दृष्टित्रयं वदेत् ॥ १४ ॥

क्रूरा वक्रा महाक्रूराः सौम्या वक्रा महाशुभाः ।
स्युः सहजस्वभावस्थाः सौम्याः क्रूराश्च शीघ्रगाः ॥ १५ ॥

घङछा रौद्रगे वेधे षणठा हस्तगे ग्रहे ।
धफढा पूर्वाषाढायां थझञा भाद्र उत्तरे ॥ १६ ॥

बवौ सशौ खषौ चैव जयौ ङत्रो परस्परम् ।
एकेन द्वितयं ज्ञेयं विद्धसौम्याशुभग्रहैः ॥ १७ ॥

अवर्णादि स्वरद्वन्द्वेकवेधे द्वयोर्व्यधः ।
युक्तः स्वरात्मके वेधे त्वनुस्वारविसर्गयोः ॥ १८ ॥

कोणस्थधिष्ण्ययोर्मध्ये त्वन्तयादि पादगे ग्रहे ।
अकारादिचतुष्कस्य वेधः पूर्णतिथेस्तथा ॥ १९ ॥

एकादिपूर्णवेधेन फलं पुंसां प्रजायते ।
उद्वेगश्च भयं हानी रोगी मृत्यु क्रमेण च ॥ २० ॥

भ्रम ऋक्षेऽक्षरे हानिः स्वरे व्याधिर्भवेत्तिथौ ।
राशौ विद्धे महाविघ्न पञ्च विद्धौ न जीवति ॥ २१ ॥

एकवेधे भयं युद्धे युग्मवेधे धनक्षयः ।
त्रिवेधेन भवेद्भङ्गो मृत्युर्वेधचतुष्टये ॥ २२ ॥

यथा दुष्टाफलाः क्रूरस्तथा सौम्या शुभप्रदाः ।
क्रूरयुक्ताः पुनः सौम्या ज्ञेयाः क्रूरफलप्रदाः ॥ २३ ॥

अर्कवेधे मनस्तापो द्रव्यहानिषश्च भार्गवे ।
रोगपीडाकरः सौरिः राहूकेतू च विघ्नदौ ॥ २४ ॥

चन्द्रे मिश्रफलं पुंसा रतिलाभश्च भार्गवे ।
बुधे वेधे भवेत्प्रज्ञा जीवः सर्वफलप्रदः ॥ २५ ॥

वक्रग्रहे फलं द्विघ्नं त्रिगुणं स्वोच्चसंस्थिते ।
स्वभावजं फलं शीघ्रे नीचेस्थोऽर्धफलग्रहः ॥ २६ ॥

तिथिराश्यंशनक्षत्रविद्धं क्रूरग्रहेण यत् ।
सर्वेषु शुभकार्येषु वर्जयेत्तं प्रयत्नतः ॥ २७ ॥

ननन्दति विवाहे च यात्रायां नाभिवर्तते ।
न रोगन्मुच्यते रोगी वेधेवेलाकृतोद्यमः ॥ २८ ॥

रोगकाले भवेद्वकः क्रूरखेचरसम्भवः ।
वक्रगत्या भवेन्मृत्युः शीघ्रे याप्यरुजान्वितः ॥ २९ ॥

स्वजन्मवीरवेधस्यापि फलमुक्तं स्वरचिन्तामणौ –

स्वजन्मवासरं विद्धं यस्य क्रूरग्रहेण तु ।
न तस्य सौमनस्यं स्यादधिपीडां च जायते ॥ ३० ॥

यदि पूर्वादिकोष्टायां वृषराश्योदिगो रविः ।
सा दिशास्तमिता ज्ञेया तिस्रः शेषा सदोदिताः ॥ ३१ ॥

ईशानस्थाः स्वराः प्राच्यां ज्ञेया चाग्नेयगा यमे ।
नैर्ऋतस्थाः तु वारुण्यां सौम्यगा मता ॥ ३२ ॥

नक्षत्राणि स्वरा वर्णाश्च राशयस्तिथयो दिशः ।
ते सर्वेऽस्तं गता ज्ञेया यत्र भानुस्त्रिमासकः ॥ ३३ ॥

नक्षत्रास्ते रुजा वर्णे हानिः शोकः स्वरेऽस्तगे ।
राशौ विघ्नं तिथौ भीतिः पञ्चास्ते मरणं ध्रुवम् ॥ ३४ ॥

यात्रा युद्धं विवादं च द्वारं प्रासादहर्म्ययोः ।
न कर्तव्यं शुभं चान्यदस्ताशाभिमुखैर्नरः ॥ ३५ ॥

अस्ताशायां स्थितं यस्य यदा नामाद्यमक्षरम् ।
तदा तु सर्वकर्येषु ज्ञेयो दैवहतो नरः ॥ ३६ ॥

कवौ कोटे तथा युद्धे चातुरङ्गे महाहवे ।
वर्ज्या अस्तगता योधा यदीच्छेद्विजयो रणे ॥ ३७ ॥

नक्षत्रेऽभ्युदिते पुष्टिर्णर्गे लाभः स्वरे सुखम् ।
राशौ जयस्थितौ तेजः पदाप्तिः पञ्चकोदये ॥ ३८ ॥

क्रूरैरुभयतोः विद्धाः यस्याक्षरतिथिस्वराः ।
राशिधिष्ण्यं च पञ्चापि तस्य मृत्युर्न संशयः ॥ ३९ ॥

क्रूरवेधसमायोगे यस्योपग्रहसम्भवः ।
तस्य मृत्युर्न संदेहो रोगादथरणेऽपि वा ॥ ४० ॥

सूर्यभात्पञ्चमं धिष्ण्यं ज्ञेयं विद्युन्मुखाभिधम् ।
शूलं चाष्टमभं प्रोक्तं संनिपातं चतुर्दशम् ॥ ४१ ॥

केतुरष्टादशे प्रोक्तमुल्का स्यादेकविंशतौ ।
द्वाविंशतितमे कम्पस्त्रयोविंशे च वज्रकः ॥ ४२ ॥

निर्घातश्चतुर्विंशे उक्ताश्चाष्टावुपग्रहाः ।
स्वे स्थाने विघ्नदाः प्रोक्ताः सर्वकार्येषु सर्वदा ॥ ४३ ॥

जन्मभं कर्म आधानं विनाशं सामुदायिकम् ।
सङ्घातिकं तु षड्विंश धिष्ण्यं सार्वजनीनकम् ॥ ४४ ॥

जातिदेशाभिषेकैश्च नव धिष्ण्यानि भूपतेः ।
वेधं ज्ञात्वा फलं ब्रूहि सौम्यैः क्रूरैः शुभाशुभम् ॥ ४५ ॥

जन्मभं जन्मनक्षत्रं दशमं कर्मसंज्ञकम् ।
एकोनविंशमाधानं त्रयोविंशं विनाशनम् ॥ ४६ ॥

अष्टादशं च नक्षत्रं सामुदायिकसंज्ञकम् ।
सङ्घातिकं च विज्ञेयं ऋक्षं षोडशमत्र हि ॥ ४७ ॥

षड्विंशाद्राज्यजातं च जातिनामस्वजातिभम् ।
देशभं देशनामर्क्षं राज्यर्क्षमभिषेकजम् ॥ ४८ ॥

मृत्युः स्याजन्मभे विद्धे कर्मभे क्लेश एव च ।
आधानर्क्षे प्रवासः स्याद्विनाशे बन्धुविग्रहः ॥ ४९ ॥

सामुदायिकभेऽनिष्टं हानिः सङ्घातिके तथा ।
जातिभे कुलनाशः स्याद्बन्धनं चाभिषेकभे ॥ ५० ॥

देशर्क्षे देशभङ्गश्च क्रूरैरेवं शुभैः शुभम् ।
उपग्रहसमायोगे मृत्युर्भवति नान्यथा ॥ ५२ ॥

तिथिमृक्षं स्वरं राशिं वर्णं चैव तु पञ्चकम् ।
यद्दिने वेधयेच्चन्द्रस्तद्दिनं स्याच्छुभाशुभम् ॥ ५३ ॥

Notes— Mantreshwara makes of the Lattas and Sarvatobhadra Chakra as both having a bearing on the Vedhas.

The Lattas are of two kinds

(1) Forward or puro Lattas and (2) Rear or Prishta Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former clan. The rest belong to the latter.

Thus, if the Sun should occupy at any time, say the nakshatra Moola, his Latta nakshatra (which is the 12th from Moola) will be krittika. Suppose at that time Venus occupies Sravana, his Latta nakshatra which is the 5th from Sravana will be Jyestha, the counting in this case being made from Sravana in the reverse order as Venus is a Prishta Latta.

Sarvatobhadra Chakra

Shri V. Subrahmania Sastri in his English translation of Phaladeepika has given extracts from Horaratna on Sarvatobhadra Chakra which we take the liberty of reproducing for the benefit of the readers.

"Draw ten lines vertically and other ten lines cross wise over the same. You will have 81 squares. Which in regular order the 16 vowels from onwards in the corner squares commencing from the outer most corner in the North-East, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outermost corner beginning from the North-East by the 28 asterism with krittika, so that each side will contain 7 asterism.

Nanda 1 6 11
Bhadra 2 7 12
Jaya 3 8 13
Rikta 4 9 14
Purna 5 10 15

NORTH

॥ सर्वतोभद्रचक्रम् ॥

ई	धनिष्ठा	शतभिषा	पू.भाद्र	उ. भाद्र	रेवती	अश्विनी	भरणी	अ
श्रवण	ऋ	ग	स	द	च	ल	उ	कृत्तिका
अभिजित्	ख	ऐ	कुम्भ	मीन	मेष	लृ	अ	रोहणी
उ. आषा	ज	मकर	अः	रिक्ता शुक्रवार	ओ	वृषभ	व	मृगशिर
पू आषा	भ	धनुस	जया गुरुवार	पूर्णा शनिवार	नन्दा रविवार कुजवार	मिथुन	क	आर्द्रा
मूला	य	वृश्चिक	अं	भद्रा सोमवार बुधवार	औ	कटक	ह	पुनर्वसु
ज्येष्ठा	न	ए	तुला	कन्या	सिंह	लॄ	ड	पुष्य
अनुराधा	ॠ	त	र	प	ट	म	ऊ	आश्लेषा
इ	विशाखा	स्वाती	चित्रा	हस्ता	उ. फा.	पू. फा.	मघा	आ

WEST — EAST

SOUTH

The 5 vacant squares of each side of the next row may be filled by अ, व, क, ह, ड in the East, by म, ट, प, र, त in the South, न, य, म, ज ख in the West and ग, स, द, च, ल in the North. There now remain 12 squares, 3 on each side in the next inner row. These may be allotted to the 12 signs beginning with Vrishabha in the East in regular order.

The 5 inner squares still remaining Vacant may be allotted to the 5 groups of Tithy • Nanda, Bhadra, Jaya, Rikta and Purna as shown in the chakra.

नन्दा	-	प्रथमा,	षष्ठी,	एकादशी
भद्रा	-	द्वितीया,	सप्तमी,	द्वादशी
जया	-	तृतीया,	अष्टमी,	त्रयोदशी
रिक्ता	-	चतुर्थी,	नवमी,	चतुर्दशी
पूर्णा	-	पंचमी,	दशमी,	अमावस्या/पूर्णिमा

The seven week days may be entered in the squares thus : Tuesday and Sunday in the square containing the Nanda group, Wednesday and Monday in the Bhadra group; Thursday in the Jaya group; Friday in the Rikta and Saturday in the Purna.

Saturn, the Sun, Rahu, Ketu and Mars are malefics. The rest are benefic. Mercury is malefic when associated with malefics, so also is the waning Moon.

In whichever aslant a planet may be posited, three Vedhas arise from the same by its aspect - one in the left, one in the first and on in the right.

In the two sides whether in the right or left, the Vedha may be with a star, a consonant, a Rasi or Vowel and not with others. For, it has been clearly stated in the Rajavijaya thus :

A planet posited in Krittika may have Vedha with the following

viz., (1) Bharani, (2) the Vowel अ (3) Vrishabna, (4) Nanda, (5) Bhadra, (6) Tula, (7) the consonant त (8) Visakha and Sravana.

Similarly a planet in Rohini will have Vedha with (1) the Vowel उ (2) Aswini, (3) the consonant व (4) Mithuna, (5) the Vowel औ (6) Kanya, (7) the consonant र (8) Swati and Abhijit.

In the same way a planet quartered in Mrigasira may have Vedha with (1) Kataka (2) the consonant क, (3) Simha, (4) the consonant प (5) Chittra, (6) Revati, (7) the consonant ल (8) the Vowel अ and (9) Uttarashada.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is mean one, it is towards the front. This is with reference to the five planets from Mars onwards.

In the case of Rahu and Ketu which are always retrograde the Vedha will be on the right and in the case of the Sun and the Moon which move direct and have no retrograde motion, the Vedha will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in Vedha position, while benefics will do immense good. Malefics and benefics which in rapid motion partake of the nature of the planets they are associated with, when the four asterism Ardra, Hasta Poorvashada and Uttarabhadrapaha which occupy the four central position of the outer most border are passed over (transitted) by a planet the following four triplets viz. (1) घ, ख, च (2) प, ण. ठ (3) छ, क, ढ and (4) थ, ञ, झ are respectively hit (have Vedhas).

In the case of the pairs (1) ब, व (2) स, श (3) ख, ष and (4) ज, य if one letter of any pair be hit (has Vedha), the other'should also be considered as hit. A Saumya Vedha is one that is caused by a benefic.

If there be Vedha in one of the pairs if similar vowels, the other vowel of the pair should also be considered as hit. The same should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transit is in the last or the first quarter of two asterisms (forming the juncture) in any four corners of the square, there is Vedha of the four vowels, अ, आ, इ ई and Purna tithi in regular order commencing with that vowel intervening at the particular juncture occupied by the planet. the effects arising from these are : agitation or excitement from the first, fear from the second, loss from the third and disease from the fourth and death for the fifth.

When the Vedha is with an asterism, there is confusion, when with a letter, loss, with a vowel, sickness, and a very great obstacle when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single Vedha will engender fear in battle, two vedhas, loss of money, three some obstacle and four death.

Just as malefics produce evil and benefics cause good, benefics associated with malefics produce only evil effects.

In the Sun's Vedha, there is misunderstanding, in that of Mars, loss of wealth; that of Saturn trouble through sickness; in those of Rahu and Ketu, obstacles. In the Moon's there will be mixed effects, in that of Venus, sexual enjoyment; in that of Mercury, intelligence; in that of Jupiter, all round good effect. When the planet causing Vedha is retrograde, the effect is two fold: it is thrice when he is in exaltation; when the motion is rapid (direct), the usual (natural) effect; and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings; a marriage celebrated during a Vedha will not be happy; and any journey undertaken will not prove prosperous; any treatment given to a patient will not end in cure; and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness, it will culminate in death if the motion be retrograde. If the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one's own week day (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see chakra) the direction is considered as set while the remaining three as existing (or visible).

The vowels अ, उ, लृ, ओ in the North-East should be considered as belonging to the East, the Vowels आ, ऊ, लॄ औ in the South-East; to the South इ, ऋ, ए, अं to the West, ई, ॠ, ऐ, अः to the North.

In the particular direction in which the Sun is staying for three months, all the asterism, Vowels, Rasis and Tithis in that direction should be deemed as set.

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set, there is loss; when a Vowel is set, there is sorrow; when a Rasi is set, there is obstacle; when a Tithi is set and there is Vedha, fear will arise. When all the five are in the set direction and there is Vedha, death will surely result.

Towards the direction deemed as set journey, fight, discussion,

fixing of a new door or gate for a place and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the set direction should if they desire success, show a poetical contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.), in that particular quarter.

In the case of an asterism situated in any of the other 'risen' direction, if there should be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a Vowel, there will be happiness; if with a Rasi, there will be success; if with a Tithi, there is lustre; if with all, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, Vowels, Rasis and asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha, there is a fateful upagraha (see next three slokas of this note) synchromising, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed Vidyumukha. The 8th is called Sula and the 14th Sannipata; the 18th is known as Ketu and 21st is Ulka; the 23rd is known as Vajraka and 24th is termed Nirghata. These eight are known as Upagrahas and are recorgnised as causing obstacles to all undertakings when at the time planets transit their respective palces.

Ascertain if there is Vedha with any of the following asterisms; (1) Janmabha, (2) Karma, (3) Adhana, (4) Vinasa, (5) Samudayika, (6) Sanghatika, (7) Jati (8) Desa and (9) Abhisheka and predict good or bad effects according as the Vedha producer by a benefic or a malefic as the case may be.

The star in which the Moon is at the time of birth of a person is known as Janmabha or Janmarksha. The 10th therefrom is called karmabha or karmarksha. The 19th is designed as Adhana, the 23rd is termed Vinasana or Vainsasika, the 18th star is styled Samudayika, the 16th asterism is known as Sanghatika, the 26th, 27th and 28th are known as Jati, Desa and Abhisheka respectively.

If the Janmarksha, the karmarksha and the Vinasarksha be each occupied by malefic planets, death, sorrow, absence from one's place and quarrel with one's relations will respectively result.

When there is gala in the Samudayika Nakshatra, evil or something untoward will arise. There will be loss when the Vedha

is in the Sanghatika Nakshatra. Destruction of the family will be the effect when the Vedha is in Jati or the 26th star from Janmarksha. In the 28th star, the Vedha will cause imprisonment.

When the occultation is by a malefic in the asterism known as Desa, the person concerned will be expelled from his country. But Vedha in the above case be by benefics, the result will be auspicious. Should the Vedhas with the Upagrahas (see supra) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, caused by one, two, three, four or five malefics, the corresponding effects will be fear, failure, killing (bloodshed) death and ignominy respectively.

When the Moon happens to be in Vedha simultaneously with a Tithi or Nakshatra, a Vowel, a Rasi and consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained previously, the technique and the pointers to such deductions (of results) have not had full explanation to make the same handy and useful for easy reference. The same has been explained below.

	1st *Pada*	2nd *Pada*	3rd *Pada*	4th *Pada*		1st *Pada*	2nd *Pada*	3rd *Pada*	4th *Pada*
अश्विनी	चु	चे	चो	ल	स्वाती	रु	रे	रो	त
भरणी	लि	लु	ले	लो	विशाखा	ति	तु	ते	तो
कृत्तिका	अ	इ	उ	ण	अनुराधा	न	नि	नु	ने
रोहिणी	ओ	व	वि	वु	ज्येष्ठा	नो	य	यि	यु
मृगशीर्ष	वे	वो	क	कि	मूला	य	यो	ब	बि
आर्द्रा	कु	घ	ङ	छ	पूर्वाषाढ़ा	वु	थ	भ	ढ
पुनर्वसु	के	को	ह	हि	उत्तराषाढा	बे	बो	ज	जि
पुष्य	हे	हु	हो	ड	अभिजित्	जु	जो	जे	श
आश्लेषा	डि	डु	डे	डो	श्रवण	शि	शु	शे	शो
मघा	म	मि	मु	मे	धनिष्ठा	ग	गि	गु	गे
पू० फाल्गुनी	मो	ट	टि	टु	शतभिषा	गो	स	सि	सु
उ० फाल्गुनी	टे	टो	प	पि	पू० भाद्रा	से	सो	द	दि
हस्त	पु	ष	ण	ट	उ० भाद्रा	दु	ख	झ	थ
चित्रा	पे	पो	र	रि	रेवती	दे	दो	च	चि

There are 1-2 letters (or sounds) belonging to the 28 asterisms at the rate of one letter for each Nakshatra Pada. These are mentioned for ready reference. Person whose name begins with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

दशापहाराष्टकवर्गगोचरे ग्रहेषु नृणां विषमस्थितेष्वपि ।
जपेच्च तत्प्रीतिकरैः सुकर्मभिः करोति शान्तिं व्रतदानवन्दनैः ॥ ४९ ॥

49. If planets are adversely posited whether during their transit, Dasa, Antardasa or Ashtakavarga, it will be necessary to propitiate them by performing virtuous deeds, observing fasts, prayersprescribed for them, Japa, Shanti, making gifts and doing appropriate adorations.

अहिंसकस्य दान्तस्य धर्मार्जितधनस्य च ।
सर्वदा नियमस्थस्य सदा सानुग्रहाः ॥ ५० ॥

50. The planets are favourable to those who do not commit acts harmful or injurious to others, who exercises self control and always follow the path and rules of conduct laid down by Shastras and who are always observing rellgions discipline.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां गोचरफलनिर्णयाध्यायः षड्विंशोऽध्यायः

Thus ends the twenty sixth chapter on "Transits of Planets" in Phaladeepika composed by Mantreswara.

सप्तविंशोऽध्यायः

Chapter 27

प्रव्रज्यायोगः

Yogas leading to ascetism

ग्रहैश्चतुर्भि सहिते खनाथे त्रिकोणगैः केन्द्रगतैस्तु मुक्तः ।
लग्ने गृहान्ते सति सौम्यभागे केन्द्रे गुरौ कोणगते तु मुक्तः ।। १ ।।

1. When the lord of the 10th house in association with four planets be posited in a kendra or trikona, the native attains emancipation.

He will also attain emancipation if at the time of his birth, the end of a sign be rising and the same by owned by a benefic and Jupiter occupies a kendra or trikona.

एकर्क्षसंस्थैश्चतुरादिकैस्तु ग्रहैर्वदेत्तत्र बलान्वितेन ।
प्रव्रज्यकां तत्र वदन्ति केचित् कर्मेशतुल्यां सहिते खनाथे ।। २ ।।

2. If at the time of birth of a person, four or more planets are posited in a single house, he will become an ascetic of the order indicated by the strongest amongst the planets. Some of the learneds are of the opinion that if the lord of the 10th house be one amongst those plaets, the person will take to the order of ascetics signified by the lord of the 10th house.

Notes— According to Brihat Jataka if at birth four or more planets possessed of strength occupy a single house, the person born will become a शाक्य (Sakya), a जीविक (Jeevika), a भिक्षु (Bhikshu), a वृद्ध (Vriddha) or गुरु (Guru), a चरक Charakha), a निर्ग्रन्थ (Nigrantha) or विवास (Vivasa), a वन्याशन (Vanyasana) or वानप्रस्थ (Vanaprastha), according as Mars, Mercury, Jupiter, the Moon, Venus, Saturn, or the Sun, is the strongest planet of the group. If the strongest planet in question be conquered in planetary war by another planet or planets at the time of birth, the person will relinquish that stage of ascetic life and revert to the previous condition in life.

According to Jataka Parijata, Vanaprastha is a religious man engaged in the practice of regorous and devout penance. A Vivasa

is a naked ascetic dwelling in hills and forests. A Bhikshu is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A Charaka is a religious mendicant wandering over many countries. A Sakya is an ill-behaved ascetic of the Buddhist class. A Guru is a celebrated teacher endowed with royal splendour. A Jeevaka is a garrulous and gluttonous mendicant.

शशी दृगाणे रविजस्य संस्थितः कुजार्किदृष्टः प्रकरोति तापसम् ।
कुजांशके वा रविजेन दृष्टो नवांशतुल्यां कथयन्ति तां पुनः ॥ ३ ॥

3. If the Moon be posited in the decanate of Saturn and be aspected by Saturn and Mars, the native will turn into an ascetic. If the Moon be in the Navamsa of Mars and be receiving the aspect of Saturn the person will take to the order of ascetism signified by Mars.

जन्माधिपः सूर्यसुतेन दृष्टः शेषैरदृष्टः पुरुषस्य सूतौ ।
आत्मीयदीक्षां कुरुते ह्यवश्यं पूर्वोक्तमत्रापि विचारणीयम् ॥ ४ ॥

4. If the lord of the sign occupied by the Moon at birth, be aspected only by Saturn, the native will become an ascetic of the particular class indicated by the Janmadeepa.

The remarks made above apply here too.

योगीशं दीक्षित वा कलयति तरणिस्तीर्थपान्थं हिमांशु–
र्दुर्मन्त्रज्ञं च बौधाश्रयमवनिसुतो ज्ञो मतान्यप्रविष्टम् ।
वेदान्तज्ञानिनं वा यतिवरममरेड्यो भृगुर्लिङ्गवृत्तिं
व्रात्यं शैलूषवृत्तिं शनिरिह पतितं वाऽथ पाषाण्डिनं वा ॥ ५ ॥

5. The Sun will make the native a chief or lord amongst contemplative saints or one who has taken to ascetism. The Moon will make the native an ascetic who is travelling to various places of pilgrimge. Mars will cause the native to become an ascetic of the Buddhist order and an expert in base spells. The influence of Mercury will enable the native to become a medicant with no knowledge of the various schools of philosophy. Jupiter will cause the native to become an ascetic of high class possessing knowledge of Vedanta philosophy. Venus will cause to make an ascetic who is a hypocrite, outcaste and public dancer. Saturn will produce an ascetic who is an outcaste or a heretic.

अतिशयबलयुक्तः शीतगुः शुक्लपक्षे
बलविरहितमेनं प्रेक्षते लग्ननाथः ।
यदि भवति तपस्वी दुःखितः शोकतप्तो
धनजनपरिहीनः कृच्छ्रलब्धान्नपानः ॥६॥

प्रकथितमुनियोगे राजयोगो यदि स्या–
दशुभफलविपाकं सर्वमुन्मूल्य पश्चात्।
जनयति पृथिवीशं दीक्षितं साधुशीलं
प्रणतनृपशिरोभिः स्पृष्टपादाब्जयुग्मम् ॥७॥

6-7. The Moon is very strong in the Shukla Paksha or bright half of the month. But if the Moon be weak (waning) and be aspected by the lord of the Lagna, the native will become a miserable, distressed and wretched ascetic devoid of wealth and company and one who will get his meals with difficulty.

If, however, in the above yoga, there may exist a Rajayoga, all the bad effects will be removed and the native will become a lord of earth initiated into ascetism and inclined virtuously, receiving respect and reverence from other kings.

चत्वारो द्युचराः खनाथसहिताः केन्द्रे त्रिकोणेऽथवा
सुस्थाने बलिनस्त्रयो यदि तदा सन्याससिद्धिर्भवेत्
सह्लाहुल्यवशाच्च तत्र सुशुभस्थानस्थितैस्तैर्वदेत्
प्रव्रज्यां महितां सतामभिमतां चेदन्यथा निन्दिताम् ॥८॥

8. If four planets including the lord of the 10th be posited in a kendra or trikona or three planets be quartered in an auspicious house, the native will seek admission to the holy order and will become a successful ascetic.

If there be more benefic in amongst the planets mentioned above occupying auspicious houses, the holy order will be one reverred by the great. If it be not so, the holy order will not command reverence.

इति मन्त्रेश्वरविरचितायां फलदीपिकायां प्रव्रज्यायोगो
नाम सप्तविंशोऽध्यायः

Thus ends the twenty seventh chapter on "Ascetic Yogas" in Phaladeepika composed by Mantreswara.

अष्ठाविंशोऽध्यायः

Chapter 28

उपसंहाराध्यायः

Concluding Chapter

संज्ञाध्यायः कारको वर्गसंज्ञो वीर्याध्यायः कर्मजीवोऽथ योगः ।
योगो राज्ञां राशिशीलो ग्रहाणां मेषादीनां लग्नसंप्राप्तशीलः ॥ १ ॥

भार्याभावो जातकं कामिनीनां सुनुर्बालारिष्टयोगोऽथ रोगः ।
भावस्तस्माद्द्वादशावाप्तभावा निर्याणं स्याद् द्विग्रहाद्याश्च तस्मात् ॥ २ ॥

सूर्यादीनां यत्फलं तद्दशाप्तं भावादीनामीश्वराङ्का दशाच ।
सूर्यादीनामन्तराख्या दशाऽथ सव्यासव्या कालचक्रोऽष्टवर्गः ॥ ३ ॥

होरासारावाप्त यद्यष्टवर्गो मान्द्यध्यायो गोचरः स्यात्प्रव्रज्यः ।
अध्यायानां विंशतिः सप्तयुक्तान् जन्मन्येतद्गोलजं संवदामि ॥ ४ ॥

1-4. In these verses the author enumerates the number of chapters and the subjects dealt with in them. This information has been given in full detail in the Table of Contents.

श्रीशालिवाटिजातेन मया मन्त्रेश्वरेण वै ।
दैवज्ञेन द्विजाग्रेण सतां ज्योतिर्विदां मुदे ॥ ५ ॥
सुकुन्तलाम्बां सम्पूज्य सर्वाभिष्टप्रदायिनीम् ।
तत्कटाक्षविशेषेण कृता या फलदीपिका ॥ ६ ॥

5-6. In these verses the author pays obeisance to Goddess Sukun who bestows on her devotees all that they desire. He says that he has been able to complete this work by her grace. It has also been mentioned that Shri Mantreshwara an astrologer and a Brahmin was born in Tirunveli - a district in the south of present Tamil Nadu State for the enjoyment and benefit of other astrologers.

Thus ends the twenty eighths chapter on "Upasamhara" in Phaladeepika composed by Mantreswara.